

A scenic landscape featuring a calm lake in the foreground with lily pads. The middle ground shows a shoreline with fallen logs and dense evergreen forests. The background consists of a range of mountains under a blue sky with scattered clouds.

The IMPROVEMENT ERA

JULY 1957

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Exploring the Universe



by Dr. Franklin S. Harris, Jr.

IN 1958 THE revolutionary monogerms hybrid sugar beet seed will be put into wide use by the Utah-Idaho Sugar Company in Utah, Idaho, Washington, South Dakota, and Nebraska. The new seed produces sugar beets which are mostly of single beets with great uniformity and spacing. This tends to minimize the need of hand thinning of sugar beets in the traditional "back breaking" way. From millions of beet varieties examined by a group led by Dr. V. F. Savitsky, one was found with a monogerms seed. From this seed other plants were developed and multiplied. There were crossings and recrossings and many selections were made until a variety of seed began to breed true. The seed from this variety was released for further work to various sugar companies. The Utah-Idaho Sugar Company increased its supply of monogerms hybrid seed in Utah's Virgin River Valley and other areas and has some of the plants in various districts on trial this year and previous years. For the 1958 planting, the seed will be used in all the Utah-Idaho Sugar Company districts on a commercial scale.



ON THE Netherlands island of Aruba in the Caribbean, a Glasgow, Scotland, firm is building a large sea-water evaporating plant. Since there is practically no rainfall on Aruba, the new plant's 8,000 tons of fresh water daily will help to meet the increasing need for more fresh water.

JULY 1957

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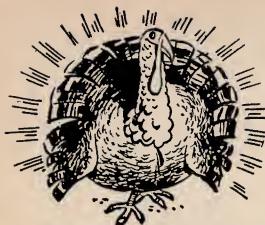
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Turkey raising has become an extremely important segment of the agricultural activities in Utah. With today's huge production only 10% is consumed in the state. Some 90% must be marketed out of Utah.

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Last year some **582,000** pounds of Utah turkey costing **\$246,105** was purchased by Safeway.

Safeway also has taken a leading role in promoting turkey consumption the year around.

SAFEWAY IS A FRIEND OF THE FAMILY . . . AND A FRIEND OF UTAH'S TURKEY FARMERS

SAFEWAY



THESE TIMES

Men and Books

by Dr. G. Homer Durham

VICE PRESIDENT, UNIVERSITY OF UTAH

THE $2\frac{1}{2}$ BILLION people who currently inhabit the earth speak some 3,000 languages. About fifty of the languages do the major literary work of mankind. Thought expressed in speech and writing distinguishes man from the rest of creation. Aristotle put it this way:

"Nature, as we often say, makes nothing in vain, and man is the only animal whom she has endowed with the gift of speech. And whereas mere sound is but an indication of pleasure or pain, and is therefore found in other animals (for their nature attains to the perception of pleasure and pain and the intimation of them to one another, and no further), the power of speech is intended to set forth the expedient and inexpedient, and likewise the just and the unjust."

At the present time, the intelligence quotient (IQ) of a person as measured in the schools, corresponds with the ability of an individual to manipulate his language.

To own books to read them, to use them in the daily tasks of life has always been the mark of an educated person. The library is the most important building on a university or college campus. It may be the most important building in any city, anywhere in the world.

The United Nations Educational Scientific and Cultural Organization (UNESCO) has recently released data on the publishing of books throughout the world. Over sixty countries publish books. Some five billion come from the world's presses each year. The word *book* as here used is construed liberally. In the United Kingdom a *book* is any publication priced at sixpence or above. In Italy to qualify as a *book* it must have at least 100 pages; in Iceland, 17; in Hungary, 64. India, Indonesia, and USSR classify all pamphlets as *books*. In the United States our statistics exclude all pamphlets. Furthermore, we exclude all government publications not sold commercially.

Despite the ideal of the free flow of information, national censorship as well as other translation barriers stand in the way of world book circulation. Moreover 12 percent of all countries

levy import duties on books. To compare statistics on publication and book availability by the nations is therefore most difficult. Nevertheless, the following table has some interest. One must remember, however, the distinction between the USSR and the United States' definitions. The table is therefore limited in showing the work of cultural exchange as expressed in the number of titles translated in each country in 1955.

	Titles Translated 1955
1. USSR	4,282
2. Germany	2,056
3. Czechoslovakia	1,478
4. France	1,424
5. Japan	1,203
6. Italy	1,118
7. Netherlands	1,104
8. Poland	1,071
9. Sweden	949
10. Spain	894
11. USA	818
12. Yugoslavia	738
13. United Kingdom	659
14. Rumania	658
15. Norway	644

For many years the Bible has occupied top listing of the books most frequently translated. In 1955 there were 99 translations of the Bible published. The works of Lenin outnumbered the Bible with 371 separate translations published. Only 43 of these, however, were made outside the Soviet Union. The remaining 328 were translations published within the Soviet Union in other languages of that domain.

UNESCO has constructed information showing authors or works (such as the Bible) that have been published at least 100 times in the past eight years. There are 101 authors and works in the list. Because of Soviet statistics and internal translation activity the works of Lenin lead with 968 translations published in the period 1948-1955. However, in the 15 leading "translation" countries the works of Lenin rate only in the USSR and Poland. The Bible leads in the Netherlands, the United

(Concluded on page 543)

THE IMPROVEMENT ERA



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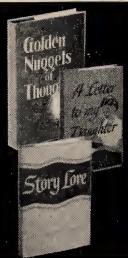
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THE COVER

Beautiful Moosehorn Lake, high in Utah's Uintah Mountains, as seen by the full-color camera of Bill Ratcliffe, is our cover subject this month.

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Vancouver, B. C. On an average day Standard spent \$517,446 to keep equipment in repair and up to date... extending a wharf at Vancouver or a pipeline to Boise, Idaho. This work provided employment for thousands of construction and maintenance workers as well as for the employees of the firms supplying equipment.



El Paso, Texas Purchases of crude oil took \$949,853 a day in areas such as El Paso, Texas and Bakersfield, California. Although our own Western Hemisphere production was at a new high, we bought oil from many small and medium sized producers. To these people Standard was a good customer and an important source of income.



Salt Lake City, Utah Our 738 employees in Utah were among the total 38,854 who participated in benefit plans at the rate of \$119,082 a day. Under our Stock Purchase Plan, Standard added nearly twice the amount an employee deposited. Other plans included sickness benefits, retirement pay and Company-paid life insurance.



Bajo Grande, Venezuela Increasing refinery output and improving products are never-ending jobs. Last year one of our operating companies completed a new asphalt refinery in Venezuela and plans were announced for a future refinery in Washington. New equipment for our manufacturing plants cost \$107,741 a day.



U. S. A. Our Federal, State and other taxes amounted to \$325,424 a day... enough to buy a helicopter for rescue work, or pay for complete training of three jet pilots every day. In 1956 Standard also collected for and passed on to Municipal, Provincial, State and Federal agencies \$193,460,383 as sales and gasoline taxes.



Berkeley, Calif. Although 43.5% of Standard's owners live in the West, Alaska, and Hawaii, you'll find them almost everywhere. Stockholders include colleges, churches and banks, but most are individuals. Of every dollar we took in last year, 6-6/10¢ or \$285,028 a day went to our 137,381 stockholders who own the Company.



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The LONG and SHORT of Marriage



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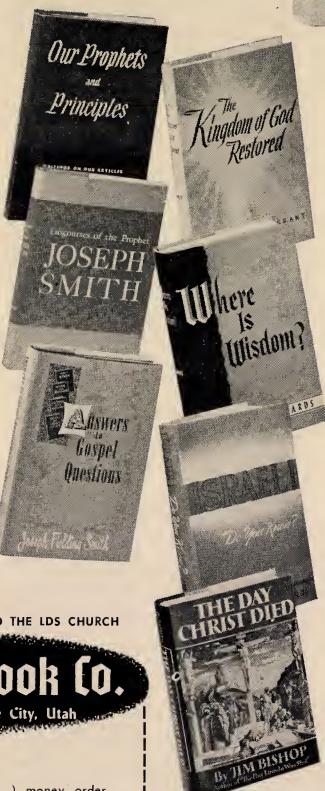
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THE CHURCH MOVES ON

A Day to Day Chronology of Church Events

April 1957

20 IT WAS ANNOUNCED that construction work on the London (England) Temple of the Church is about twenty percent completed.

Two new members of the YMMIA general board were announced: Elders C. Vern Yates and E. LaMar Buckner.

Prize-winning writers of MIA plays were announced: Mardell A. Burnett of Ogden for her three-act play, "Gufer Dust," Mrs. Barbara W. Williams of Salt Lake City for her three-act play "Eternally Peggy," and Don L. Lind, now a lieutenant in the US Navy, formerly of Midvale, Utah, for his one-act play "Day of Trial."

21 ELDER Marion G. Romney of the Council of the Twelve dedicated the chapel of the Pocatello Ninth and Eighteenth wards, West Pocatello (Idaho) Stake.

Elder ElRay L. Christiansen, Assistant to the Council of the Twelve, dedicated the seminary building of the Minidoka (Idaho) Stake.

Elder Alvin R. Barlow sustained as president of the Gunnison (Utah) Stake, succeeding President Elmo S. Sorensen. President Barlow's counselors are Elders Avery T. Beck and Lamar H. Stewart; President Sorensen's counselors were Elders Lester Hansen and Luris P. Allen.

Elder Merrill J. Wood sustained as second counselor to President Wilford W. Kirton, Jr., of the University (Salt Lake City) Stake, succeeding Elder Oscar W. McConkie, Jr.

Elder Emerson L. Crawley, formerly second counselor to President Elden L. Ord of the Covina (California) Stake, sustained as first counselor, succeeding Elder Keith R. Oakes. Elder Jack H. West sustained as the new second counselor.

28 MURRAY SOUTH STAKE created from portions of Murray (Utah) Stake, with Elder Donald W. Challis sustained as president and Elders Carl D. Jones and Junior W. Child as his counselors. Wards in this, the 240th stake now functioning in the Church, are the Murray Fifth, Sixth, Seventh, Ninth, Tenth, Eleventh, Thirteenth, and Fourteenth. Elder Paul S. Rose sustained as president of Murray Stake succeeding President Orval J. Wilkinson. President Rose's counselors are Elders

Jesse B. Casper and G. Webb Snarr. President Wilkinson's counselors were Elders Sylvan Lloyd Wright and Harold Richards. Included in the Murray Stake are the Murray First, Second, Third, Fourth, Eighth, and Twelfth wards. Elders Henry D. Moyle and Adam S. Bennion of the Council of the Twelve officiated at the sessions of this conference.

30 DR. EARL C. CROCKETT, assistant to the vice-president at Colorado University, was appointed to the post of vice-president of Brigham Young University. He will assume his new duties September 1.

May 1957

4 THE FIRST PRESIDENCY announced that President and Mrs. Lorin L. Richards, formerly of the Great Lakes Mission, are the new directors of the Church Missionary Home in Salt Lake City. They succeed President and Mrs. Francis A. Child, who have been directors of this training school for several years.

5 ATLANTA (Georgia) Stake organized from portions of the Southern States Mission, with Elder William L. Nicholls sustained as president of this, the 241st stake now functioning in the Church. President Nicholls' counselors are Elders Leland K. Guymon and Raymond Sigurd Bye. Wards and branches comprising the stake are Atlanta, Atlanta Second, Columbus, Empire, and Macon wards; Athens, Milledgeville, Palmetto, Gibson, and Buchanan branches. Elders Mark E. Petersen and LeGrand Richards of the Council of the Twelve officiated at the services creating the new stake with its five wards and five branches. Elder Richards is a former president of the Southern States Mission.

7 PRESIDENT Joseph Fielding Smith of the Council of the Twelve dedicated twelve new buildings on the campus of Brigham Young University. They include the Joseph F. Smith Family Living Center (named for the sixth President of the Church, President Smith's father); Harvey Fletcher Engineering Sciences Laboratory (named for the world-renowned scientist in acoustics); Benjamin Cluff,

Jr., Plant Science Laboratory and the Howard S. McDonald Student Health Center (named for former presidents of BYU). Also dedicated were eight new Heritage Halls, named for Elsie C. Carroll, Lavina C. Fugal, Susa Young Gates, Vilate M. Kimball, Emily S. Richards, Martha H. Tingey, Elizabeth Ann Whitney, and Zina D. H. Young, Church and civic women's leaders. Only Mrs. Carroll and Mrs. Fugal are now living. In addition to the dedications, eight women were honored when their names were attached to classrooms and laboratories in the new Joseph F. Smith Family Living Center. Honored in this manner were Effie Warnick, Leah D. Widtsoe, Marion C. Pfund, Elizabeth C. Sauls, all of whom are living, and the late Mary W. Hunt, May Billings, Margaret Vilate Elliot, and Zina Y. Williams Card.

11 ELDER Richard L. Evans of the Council of the Twelve laid the cornerstone for the London Temple now under construction at Newchapel, England.

18 THE FIRST PRESIDENCY announced the appointment of Elder Lincoln F. Hanks to preside over the Gulf States Mission, succeeding President Legrand F. Smith. For the past twelve years President Hanks has been president of the Salt Lake Stake. Prior to that he was a member of the stake high council, stake superintendent of YMMIA and ward superintendent of YMMIA. As a young man he was active in positions in the Nineteenth Ward of that stake. Currently he is also chairman of the Salt Lake Region, Church welfare plan. With him to the mission call will go his wife and two of their five children.

The First Presidency announced the appointment of Elder Burts F. Robbins as president of the East German Mission, succeeding President Herald L. Gregory. President Robbins, a physician, filled a mission in the Swiss-German Mission from 1911 to 1914. He and his wife, who will accompany him on this mission, toured Europe in 1955 with the Tabernacle Choir—she is a member of the choir, he is an attending physician to the group. At the time of this call, President Robbins is a member of the high council of the East Mill Creek Stake and has served for a total of seventeen years as a member of the high councils in University, Emigration, and Ensign stakes. He also served for seven-

(Concluded on page 539)

THE IMPROVEMENT ERA



C. Vern Yates



E. LaMar Buckner

New YMMIA Board Members

TWO NEW members have been called to the general board of the Young Men's Mutual Improvement Association: Elders C. Vern Yates and E. LaMar Buckner.

Elder Yates, of Salt Lake City, is a native of Lehi, Utah. He served three years as clerk of Twin Falls (Idaho) First Ward, and for several years in the MIA superintendency of Twin Falls Stake. He was president of the interstake activity organization during these years. He also has worked for more than a score of years as a stake dance instructor and district supervisor. A qualified sound engineer, Elder Yates taught electronics at the Twin Falls High School and for the US government. He is owner and director of a dance studio in Salt Lake City and is a member of the University of Utah faculty. His wife, Sara D. Yates, is a member of the YWMIA general board. They have one son and two grandchildren.

Elder Yates' first assignment on the general board will be with the dance committee.

ELDER BUCKNER, a past president of the national US Junior Chamber of Commerce, has been superintendent of South Ogden (Utah) Stake YMMIA since 1953. He was elected national president of the Junior Chamber of Commerce in 1954. He had served as president of the Ogden chapter in 1950, and in 1952 he was elected Utah state president of the Jaycees. He has been active in service clubs and organizations, including the Boy Scouts, in the Ogden area. He also served as administrative assistant to US Senator Arthur V. Watkins. His wife is the former Melba Hale of Ogden. The couple have three children.

Elder Buckner's first assignment will be on the Junior M Men committee of the YMMIA general board.

JULY 1957

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TREK OF THE COVERED WAGONS

By Elizabeth Cannon McCrimmon

THE COVERED wagons trek across the plains.
The patient oxen pull the heavy load.
Brave burden bearers of the wagon train,
Beasts whom the drivers whip and prod and goad.

Old-fashioned trailer was this house on wheels,
Bedding and chests stored snugly in its hold.
Flour, bacon, beans, food for many meals;
Safety and comfort as the wagon rolled.

Travelers learned the perils of the trail
When the faint road was ankle deep in dust,
Forged swift rivers, where they had to bale.
Treacherous currents filled them with distrust.

At night they circled 'round the campfire's blaze

To dance in polkas and in plain quadrille
Or raise their voices in a hymn of praise.

Strange pageant this amid the desert's chill!

Birth, marriage, death occurred along the way,
Indians prowled and stole their pots and pans.

Coyotes and wolves they had to hold at bay.
Grass fires blazed, and interrupted plans.

Sometimes they dined on broiled buffalo steak,

Or quail or sage hen graced their outdoor board.

In open oven did the women bake
Fish from the rivers added to their hoard.

At last the Rockies reached and climbed and passed;

Down canyons steeped in roses and in pine.
Big mountains topped, the valley spreads out, vast.

Shimmers Great Salt Lake, inland sea of brine.

Zion is reached, safe home of pioneers—
Behind, the great adventure of the trail,

A western pilgrimage without a peer,

A home eternal in this lovely vale!

OLD WAGON TRACKS

By S. Omar Barker

GRASS CROWDS upon the old ruts now,
Except where drifting sands
Have smothered them or farmer's plow
Has cut their earthy strands.

Lonely they lie on hill and plain,
On many a labored slope:
Forgotten scars of sweat and pain,
Of courage, and of hope.

Lonely they die, their long veins broken
By change-compelling years:
Only a surely fading token
Of patient pioneers.

ABANDONED ORCHARD

By Margaret Grahame Collins

THE ORCHARD stands abandoned and forlorn—

One cherry tree remains of all its clan;
Two peach trees crouch, distorted and alone,
Above the ruins of a forsaken barn.
Five gallant apple trees maintain a siege
Against encroaching oak brush, and at night
Hushed, shadowy deer come past a sagging gate.

To eat small wormy apples. Squirrels rage
And chatter from the orchard's tangled floor
At scolding jays crowding neglected boughs.
Small bands of tumbleweeds assault the rows,

And patient pines edge closer, year by year.
Yet at proper time the fruit trees bloom anew;

And petals lie adrift like summer snow.



—Photograph by New Mexico State Tourist Bureau

DESERT

By Catherine E. Berry

THE EASTERN born who know the lush
Bright green of countrysides,
The towns and villages one sees
On just the shortest ride,
Cannot conceive of this wide space
Of arid, brown-tinged land,
No house or fence for miles and miles,
With sand on every hand.

Here time and space somehow become
A strange reality,

A blending of the earth and sky,
With neither man nor tree
To break the distance-only rocks
In weird formations loom
Upon the endless horizon,
Where strange mirages bloom.

This wide, bright desert seems to be
The meaning of infinity.

SANDSTORM AND SAGE

By Ivy Houtz Woolley

TOUGH, THREADDY fingers clutch the sand;
Dry winds go threshing by;
Gray leaves cling fast to whipping stems
When fury smites the sky.
Hot, pungent odor rises from
Sand-blistered, rocking sage;
Dazed buzzards huddle under brush
To thwart the driving rage.

Doom moans above while spirals weave
Unfettered toward the sky;
The desert shudders while it waits
For tumult to pass by.
The sage lifts up when wind is spent,
Chance calm besets the land;
Tough, threaddy fingers brush deep
And deeper in the sand.

A JOURNAL SPEAKS

By Ann Woodbury Hafen

I AM THE VOICE of the exploring ages,
Eternal life of hands now turned to dust.
I am the forever of man's will to tell,
A buckskinned link with tomorrow
Preserved by the acrid smoke of a campfire.

While his comrades snore in their earthy rolls,

My creator—squinting, shivering—
Hunches over the dying coals to scrawl:

“Covered ten miles today—
Two hundred still to go.
Left five miles by the trail.
No water, no grass for camp,
Nor wood except Joshua burs.
Chewed bullets to wet my mouth.
Is all of California gold
Worth one day of agonizing thirst?
Heaven, pour rain tonight!”

The Journal, I—the voice of questing man,
Gold of his pack,
Dust cry of a smothering mule!

WHAT OF THE INDIAN WOMAN'S THOUGHTS

By Amy Vian

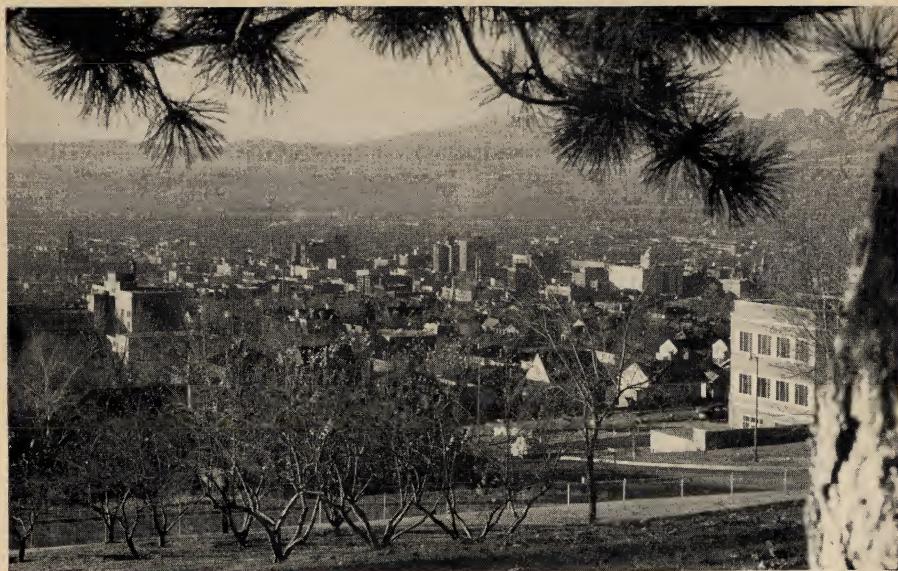
WHAT ARE HER thoughts as she looks straight ahead
And rides a pinto pony down the trail?
Her full green skirt is long; her shawl is red;
She carries, dangling, Indian wares for sale.
She is one of earth's women, as am I.
Her pathway leads as mine, beneath the sun.
But as the wind blows past, she heeds its cry
And knows the portent of each sound when done.

I do not know the meaning of the wind
But hear its rushings with a careless ear.
I have not searched its pregnant chords to find

The strains of drought and famine she can hear.

My thoughts reach out to her as I speed by.
She does not turn her head but holds it high.

THE IMPROVEMENT ERA



—Photo by Bartlett of Adams Photography

REMEMBER THE VALLEY

by Berta Huish Christensen

BUILDERS OF CITIES and builders of men—
Remember the valley from the canyon's mouth;
To the westward, desert—desert north and south.
Only the will to channel mountain streams
Could force renewal in its dormant soil;
Only the vision, soaring above fear
Of heartbreak and the autumn harvestless,
Forecast an empire in such wilderness.

Look with remembrance at your desert now.
These vibrant cities peopling the plain,
The seeded field, the fruit-bent orchard bough,
The tunneled hill, the monumental stone,
And minds attuned to learning, faith inspired,
Are testament of courage and of skill,
Memorial to your wisdom and your will.

Let your heart sing; the rose is blossoming!

DEDICATORY PRAYER

Prayer offered at the laying of the Corner-stone of the London Temple, at Newchapel, near Lingfield, Surrey, England, May 11, 1957.

*by Elder Richard L. Evans
OF THE COUNCIL OF THE TWELVE*

OH, God, our Eternal Father: Our gratitude rises up to thee for the occasion that calls us together. We are grateful that the walls of a temple are rising in this great and good land, which, upon completion, will be dedicated unto thee as thy holy house.

We thank thee, our Father, for all the events and circumstances which have made possible this point of completion, so that we can lay this cornerstone and dedicate to thee what we have done to this day.

We thank thee for friends gathered here; for architects and artisans, for the builders and directors of the building, whose talents and integrity are rearing these walls to last unto the far reaches of the future. Grant that they may continue to completion this work without untoward incident or accident.

We thank thee for thy servants who a century and twenty years ago, first walked upon these shores in bringing the word of thy latter-day work to this land, even thy servant Heber C. Kimball and his associates, who in poverty, left their families, and came here friendless, but were aware of thy spirit going before them to give a harvest of souls, which has borne

fruit here and elsewhere widely over the world.

We thank thee for this land with its long traditions for freedom, including freedom of worship, and for its sovereigns, and statesmen, and people who have, with thy help, preserved the climate of freedom through the centuries, so that thy servants could come here in the first years of the reign of the gracious Queen Victoria in 1837, and proclaim the restoration of the gospel of thy Son.

We are grateful that from this land have come tens of thousands of faithful men and women who having heard the truth have accepted it. We are grateful for those who have stayed here to strengthen the Church; and for those who have left to live in other lands, and whose sons and grandsons have come back to carry thy word and to continue thy work in this, the land of their fathers.

We thank thee, our Father, for those who, over the centuries, have planted and cared for these grounds, and that thou hast rewarded their work with the beauty that is here. And when this work shall be finished and finally presented unto thee, let it be a place of spiritual beauty, as well as physical beauty, that all who

come here may be moved by it and draw nearer unto thee and have their hearts touched, and their lives lifted, that the whisperings of thy Spirit may teach them eternal truth.

Let thy blessings be upon the inhabitants of this area, upon public officials and private citizens, and all who have helped; and for their hospitality and helpfulness, let them, our Father, feel a share in this, thy work, and receive satisfaction unto their souls.

Grant that this place, this holy temple, may be a symbol here of truth and righteousness, and a blessing to this county and community, and to all the land roundabout.

Let thy blessing be upon her Majesty Queen Elizabeth II, who is the gracious sovereign of this land, with all her family, and household, and advisers, that their influence for peace and freedom and righteousness may be far felt.

We thank thee for the friendship and traditions we have in common with this great nation.

Bless, our Father, those who direct its affairs. Give them the wisdom and the inspiration of thy Holy Spirit, and strength and courage and discernment in their labors for the cause of peace and understanding and goodwill among men and nations.

We pray for the First Presidency of thy Church, and for all who have been called of thee as thy prophets, seers, and revelators, during this dispensation, even unto thy servant, President David O. McKay, who first dedicated this place for this purpose, and who later returned to break the ground on which this temple is now rising. Preserve him, we pray thee, in health, and in strength, and in full measure of vigor and enjoyment of life, that though his years are now past fourscore, that if it be thy will, he may yet again return to us here to dedicate this Holy House unto thee upon its completion.

We are grateful also for the Council of the Twelve Apostles, and all the General Authorities who help to set in order the affairs of thy Church in this our day, with apostles and prophets and the same offices and callings that thy Son didst appoint unto the Church in his ministry on earth.

We ask thy blessings, upon all thy servants, in the wards and stakes and missions everywhere in the world.

Let thy blessings be upon the president of the British Mission, his family
(Concluded on page 494)

THE IMPROVEMENT ERA



Richard L. Evans at the cornerstone laying ceremony.

The Editor's Page

by President
David O. McKay

THE PIONEERS

ONE HUNDRED TEN years ago this month the great leader, President Brigham Young, looked over the Salt Lake Valley and said: "This is the right place. Drive on."

Of the accomplishments of the people which he led, and of those who followed in succeeding companies and seasons, much has deservedly been written. Their undying fortitude and heroism have been and will continue to be a guiding and encouraging light to all who read their simple but incomparable story. Men may die, but principles live on. Ideality is ever the true source of inspiration and progress.

What were some of the factors behind our pioneers? It was faith in God as a Loving Father who will and does guide through inspiration those who seek him in sincerity; it was the defense of liberty to worship God as conscience dictates; it was a sublime confidence in inspired leadership that caused some fifteen thousand Latter-day Saints to seek refuge on the plains between Nauvoo and Winter Quarters in the fall of 1846, and come to settle the valleys of the West. These pioneer men and women offered their lives in maintenance of a great cause.

The trek of the Latter-day Saints from Nauvoo to Winter Quarters, thence onward to Salt Lake City, is one of the outstanding feats in the history of colonization. Bancroft, the historian, avers that:

"There is no parallel in the world's history to this migration from Nauvoo. The exodus from Egypt was from a heathen land, a land of idolaters to a fertile region designated by the Lord for his chosen people, the land of Canaan. The Pilgrim fathers in fleeing to America came from a bigoted and despotic people—a people making few pretensions to civil or religious liberty. It was from these same people who had fled from old-world persecutions that they might enjoy liberty of conscience in the wilds of America, from their descendants and associates, that other of their descendants, who claimed the right to differ from them in opinion and practice, were now fleeing....

"Before this, the Mormons had been driven to the outskirts of civilization, where they had built themselves a city; this they must now abandon and throw themselves upon the mercy of savages. All ties of the past had been sundered. They were so poor that their utmost hope was to secure the merest necessities of life. If ever a dream of anything like comfort or luxury came to them, they made a grave in their hearts for that dream and buried it that it might not longer vex them."

On the twenty-fourth of July, 1847, what did they see

in the Salt Lake Valley? They saw sagebrush; they heard the howl of the coyote; they saw in the distance the smoke of the Indian fire and the salt sea in the west reflecting the beautiful sunlight; but there was no apparent place for a home. There was nothing inviting; in fact, they had been warned by mountain men that little would grow in the valley.

Now what do we see today? Beautiful cities and towns, flourishing; the climate of the land modified, its fruit unexcelled, substantial and comfortable homes everywhere. To whom are we indebted for this? Divine Providence, the pioneers of 1847, and the pioneers of subsequent years. They were builders, colonizers, benefactors to our nation, benefactors to humanity.

What did President Young have in mind when he said: "This is the place"?

By reading the reports of his sermons we find that he had in mind, first, the prophetic utterance of the man whom he loved, the Prophet Joseph, who said the Saints would go to the West, build cities, and become a mighty people in the midst of the Rocky Mountains.

Second, when that great leader uttered the sentence, "This is the place," he had in mind that here they would find a place of refuge and peace.

Third, he had in mind that from this center there would radiate to all the world a message of truth, insofar as it would be possible for that little band and those who followed them to declare that truth to the world, to establish brotherhood, peace, and above all, faith in God, our Father.

Fourth, he had in mind to establish in this place, worship, industry, education, and mutual service.

Regarding the importance of education, President Young said on one occasion soon after they entered the valley:

"First build your fort and protect yourselves from depredations. As soon as you have built your log house, let a sufficient number of rooms be appropriated for schools, furnished by the best teachers, and give every child among you an opportunity of continuing his education anew and see that he attends to it. That individual who has an opportunity to educate his children and does not, is not worthy to have children. Teach your children the principles of the kingdom that they may grow in righteousness."

Fulfilment of prophecy—place of refuge and peace—a center from which would radiate the message of truth—a place wherein to establish true worship, industry, edu-

(Concluded on following page)

The Editor's Page

(Concluded from preceding page)

cation, and service—these are some of the connotations in the mind of Brigham Young when he said: "This is the place!"

To these intrepid, faith-inspiring lovers of liberty and of freedom to worship God as conscience dictates, we set aside, in grateful remembrance, one day each year—the twenty-fourth of July.

Dedicatory Prayer

(Concluded from page 492)

ily and all his associates, upon the members and those who carry responsibilities throughout the branches and districts of this great mission, and upon the young men and women who serve here as missionaries. Give unto them peace and comfort, guidance and direction, and a glorious sense of accomplishment in the faithful labors they perform without compensation, except that compensation which comes of thee, and which is rewarding above all else in life.

Let there be among the officers and members and missionaries, and among the youth of thy Church, the spirit of peace, of understanding, of increased faithfulness and devotion, of brotherly love and kindliness, of righteousness and freedom from transgression and sin, from evil thinking and gossiping and evil speaking. Let thy spirit permeate their lives, and abide in their homes, and bring peace to their hearts, and prosper them in their employment, and stir them up to righteous endeavors for the furtherance of thy work.

And if any of them be estranged from their families or friends for their acceptance of thy truth; if any feel alone or deprived of any privilege, O Father, let the comfort that comes only of thee be theirs, for we know that thou art in debt to no man, and that all blessings which thou hast promised the faithful and the obedient will come to those who are faithful and obedient.

We thank thee, Father, for the tithes and the offerings of thy faithful people in this land and elsewhere, that have helped make possible this and other sacred structures for the furtherance of thy work.

We thank thee for the progress made here and in other lands; for all the material gifts that thou hast given; for the temple now rising in New Zealand; for those completed elsewhere, and for others that shall yet be built to thy holy name and thy holy work.

We are grateful to thee that thou and thy Son didst reveal thyselfes

unto thy servant Joseph Smith who petitioned thee in prayer, and didst reveal anew to him that thou didst make men in thine own image, and didst cause to be revealed anew thy eternal plans and purposes for thy children, and authorize the restoration of thy Church again on earth, and that out of tribulation and poverty and persecution, thou hast caused it to grow and flourish and to carry the message of eternal truth throughout the nations of the earth.

We thank thee for all that thou hast revealed, and for the assurance that thou wilt continue to reveal many great and wonderful things; and for the witness we have of our relationship to thee, and thy love for us; and of the divine mission of thy beloved Son, Jesus the Christ, who came to earth and broke the bonds of death that all men shall rise from the grave unto everlasting life; and that our Savior and Redeemer will come again as thou hast promised by thy holy word, and through thy prophets.

We are grateful for the knowledge of thy plans and purposes for bringing families together in a glorious oneness that will continue throughout eternity as that which is bound on earth "shall be bound in heaven" (Matt. 18:18), and as the heart of the fathers is turned to the children "and the heart of the children to their fathers. . ." (Mal. 4:5-6.)

O Father, let thy faithful Saints here and in other lands nearby so order their lives in righteousness and devotion that it may be their privilege to enter here and receive for themselves with their loved ones those blessings that pertain to eternity, as well as giving peace and assurance and comfort and strength through the years of time.

Grant, that the sorrowing and those whose lives have been burdened with sin, those who have lost their way, those who are discouraged, those who are in ill health, those who are beset with doubts, those who struggle in indecision, grant that all may have their lives lifted, as their hearts and

souls earnestly reach unto thee to be comforted and guided and directed and given strength and made whole.

Let thy peace and protection be over this place, that all who enter, and all who approach, may feel the peace and assurance of thy hallowed purposes, and let neither the elements nor any act of man desecrate or damage or destroy, and let no unclean thing enter here, but let thy sweet and holy influence abide here.

O Lord, our God, grant that all these things may be, that these blessings and petitions may be realized upon those assembled here, and on all who are represented by them, and on this nation and on this people, and all the faithful members of thy Church, and on all thy children everywhere, according to their needs and desires and faithfulness in keeping thy commandments.

Let this house rise as a witness to all the world that thy gospel has been restored to be proclaimed anew in the earth as foreseen from Patmos by thy servant John, who, looking out upon future events, even unto the latter-days, recorded in the book of Revelation: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto the world that dwell on the earth, and to every nation, and kindred, and tongue, and people.

"Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come." (Rev. 14:6-7.)

We dedicate unto thee this cornerstone, truly laid in this thy Holy House which rises to thy name, and the contents of the box placed herein we seal away as a witness of thy words and thy works, and as a witness to all men of the restoration of thy gospel and thy Church.

By virtue of the Holy Priesthood which thou hast granted unto me, and by the appointment of the First Presidency of thy Church, I pronounce these blessings and this prayer and petition, in the name of thy Beloved Son, our Savior, Jesus Christ. Amen.



Your Question

by Joseph Fielding Smith

PRESIDENT OF THE COUNCIL OF THE TWELVE

Hallowed Language

Question: "In our Sunday School class we have come to the question in our lesson on prayer on which we need further instruction. The question is this: Is it important that we use the words, *thy, thine, thee, and thou*, in addressing Deity; or is it proper when directing our thoughts in prayer to use the more common and modern words, *you and yours*? Our bishop and our stake president have told us that the older words should always be used, but we seek further information on this question."

Answer: Your bishop and stake president have given you proper advice which should be followed strictly.

Our Eternal Father and his Only Begotten Son, Jesus Christ, should never be approached in prayer in the familiar expressions so commonly used in addressing human beings. The Father and the Son should always be honored in our prayers in the utmost humility and reverence. These common pronouns, *you, yours*, may with perfect propriety be used in addressing our equals. In the days when the Bible was translated into English it was common for men and women to greet each other using the pronouns *thy* and *thine*, *thee* and *thou*. As time went on and men and women became more worldly minded, such a custom was discontinued, and these more formal pronouns were confined to their manner of speech in addressing royalty or persons of great distinction and in poetical expressions. Prayer and poetry certainly would miss much of their value if this were changed.

In countries with republican forms of government, where every man feels himself equal to his neighbor, the use of the more formal pronouns was discontinued. Moreover the farther man gets away from the true worship of God, and his mind pictures Deity as a force, or an invisible shapeless spirit, a something intangible and incomprehensible, the tendency is natural for respect and reverence to diminish.

Today the scientific world and the religious world,

have forsaken God as a Personal Being, and absolutely as an anthropomorphic Exalted Man. Therefore their tendency is a natural one to look upon such a being as unworthy of divine worship. Many of the modern scholars have gone so far as to teach and maintain that God is the imaginary creation of the mind of man, and that he has become "progressive," from age to age since the days of the "cave-man," to the present enlightened age. Therefore he is worshiped as a God of love and mercy, yet, after all, the creation of the active mind of man who seeks some superior power on which to bestow his worship.

Dr. Martin B. Anderson has said, "A volume might be filled with illustrations of the truth that the language of nations is a mirror in which may be seen reflected with unerring accuracy all the elements of their intellectual as well as of their moral character."¹

This certainly is true. Therefore as mankind gets farther and farther away from the worship of the True and Living God, the less respect and reverence man will give to God. Therefore, this reverence being weakened or missing, the less inclined are men to look upon the Supreme Being with awe, humility, and reverence.

Members of the Church should be very grateful that the Lord inspired the Prophet Joseph Smith, in the translation of the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price to give us these sacred records in the sacred form in which the Bible has come down to us. The changing of the wording of the Bible to meet the popular language of our day, has, in the opinion of the writer and his brethren, been a great loss in the building of faith and spirituality in the minds and hearts of the people.

¹Words, Their Use And Abuse, p. 66.

Red Letter Days on Time's Calendar

The Opening of the British Mission

THE TIMING of world events indicates that God's eternal plan is regulated by a celestial clock. Each important event in world history must wait until its hour strikes. History records long and patient preparation for the birth of each new epoch, age, or dispensation. Before the birth of the Messiah there was divine manipulation of world events which made the ancient calendar year of Rome, 753, propitious for that pivotal event.

The most glorious and eventful morning of all history dawned with the birth of Jesus of Nazareth. The earth life of the Son of God marked the Meridian of Time, the noon-tide

of eternity. But shortly the evening shadows foretold the coming of night.

The crucifixion of our Lord and the subsequent violent death of each of his apostles, save John, were followed by persistent and cruel persecution of officers and members of the Church. This continued under Roman authority from the reign of Nero (A.D. 54) to the close of Diocletian's reign. (A.D. 305.) During interims of comparative tranquility there were many disputations on doctrine and struggles for precedence resulting in schisms and a multiplicity of sects within this leaderless and dwindling Church. After the abatement of per-

secution a more ominous move was made by the adversary in the guise of friendship. A wily pagan emperor saw an opportunity to gain political advantage by combining church and state under his own leadership. It was then that time's clock struck midnight, and the apostasy was complete. This was followed by almost total darkness from the third to the twelfth century.

To a finite observer of these eventful times, that awful and foreboding night would have appeared to be interminable. But the setting of the sun has always been a prophecy of dawn, and the midnight finally passed. Hopeful signs appeared in the eastern sky and brought reassurance that God was still at the controls. Let us note briefly some of the preparatory events, each of which was prerequisite to the promised restoration of the gospel and the subsequent opening of the British Mission.

Men began to resist the bondage of the feudal system and to demand that tyrants recognize the innate dignity and God-given liberty of the individual. On June 15, 1215, King John of England, under duress, signed the Magna Charta at Runnymede. This document was, in a sense, a constitution guaranteeing rights and



—Photograph by Malcolm Powell

Part of those attending cornerstone laying ceremony.





A section of the large audience that witnessed the cornerstone ceremony. Following intermittent showers the skies cleared as the service proceeded.

gether from many parts of the world, resulting in a renaissance, or intellectual awakening in the fourteenth and fifteenth centuries.

During the next century a measure of religious freedom was wrested from the politico-religious tyrants and a reformation or revolution which started in Germany and Switzerland was to spread over Europe like a prairie fire. The national churches of Britain, Denmark, Sweden, Norway, and Holland, together with parts of Germany and Switzerland, broke away from the Church of Rome. This paved the way for the separation of church and state.

The various upheavals resulted in some measure of intellectual, religious, and political freedom, the very cornerstone of the plan of salvation. Learning was within the reach of many and some knowledge of the Bible became general in protesting nations. As people became acquainted with the predictions and prophecies of the Holy Bible, there was observable among common people in many lands an air of expectancy, a looking for a new revelation from God.

One wonders what would have been the fate of the American nation if it had been established before the Elizabethan period in England, the Lutheran period in Germany, the heroic struggle of the Dutch for lib-

(Continued on following page)

privileges and laying the foundation for the security of English political and personal liberty. This was the first step in preparation for the coming to England of the restored gospel with its doctrine of free agency. The discovery of a new continent, where the English-speaking people were to be most successful in planting colonies, marked a notable step in the onward progress of events. This was

followed by the independence and subsequent growth of the United States.

During the twelfth and thirteenth centuries, the crusades, with their resultant travel and extended commerce, started a change from feudal to central and representative government. Later came the "revival of learning," the establishment of universities where men were brought to-

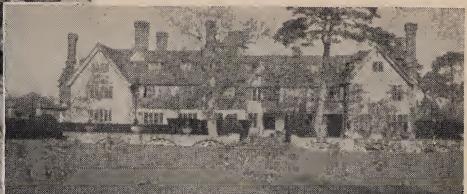


Sir Thomas Bennett, supervising architect, presenting a silver trowel to Elder Richard L. Evans for President David O. McKay. Similar trowels were also presented to Sir Thomas, Elder Evans, and President Kerr, with one later to be sent to Elder Edward O. Anderson.



Mortar is put in place, before Elder Evans lowers and sets the cornerstone.

The old mansion, used now by the Newchapel Branch of the Church.



Two faithful workmen watch temple grow.

Red Letter Days on Time's Calendar

(Continued from preceding page)

erty in Holland—in short, before the religious revolution, generally known as the reformation. Certainly there had been a power at work creating conditions propitious to the restoration of the gospel and the reorganization of the pristine Church. The ground in many lands had been prepared for the planting of the seed of truth and nowhere was the soil more fertile than in England.

In 1820 the celestial clock struck the hour for the beginning of the restoration of the gospel. The first vision shook the religious world to its foundation by revealing, among other things, four erstwhile, well-known facts which had been buried in the rubble of the apostasy, namely: (1) that the Father and the Son are separate and distinct Personages, (2) that man is created in the bodily image of God, (3) that the canon of scripture was not full, and (4) that the Church of Jesus Christ was not upon the earth.

But while there had been preparation of world events leading to this

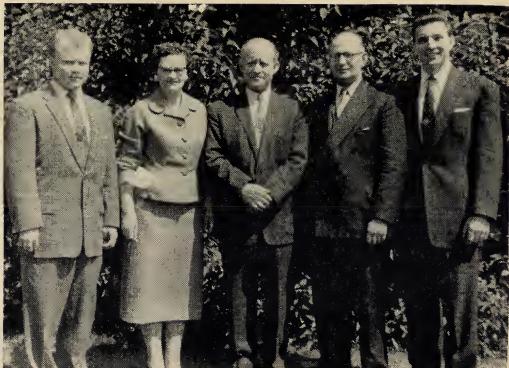
reappearing of the Son of God, individual preparation of chosen servants was also necessary. The prophet had ten years schooling under Anglican teachers before the Church was finally

organized in 1830. During that time the plates of the Book of Mormon were revealed and translated, the Aaronic and Melchizedek Priesthoods were restored, and men were authorized to speak and act in the name of God.

Several years elapsed before the time arrived to open the British Mission. Then on the fourth of June, 1837, the Prophet Joseph Smith said to Heber C. Kimball, "Brother Heber, the Spirit of the Lord has whispered to me, 'my servant Heber is to go to England and proclaim my gospel and open the doors of salvation unto that nation.'" Accordingly Heber C. Kimball and Orson Hyde of the Council of the Twelve and Willard Richards, with Brothers Joseph Fielding, John Goodson, Isaac Russell, and John Snyder, landed in England on the sailing ship *Garrick*, July 20, 1837.

Shortly after arriving the seven missionaries, having prayed for divine guidance as to where to start their work, were inspired to go to Preston, Lancashire, a manufacturing town on

(Continued on page 520)



The British Mission leaders: left to right, Edwin B. Firmage, second counselor; Sister Kerr; President Clifton G. M. Kerr; F. W. Oates, first counselor; Kay H. Christensen, secretary.

.. Thoughts for your inspirational talk ..



OBEDIENCE

- . . . Behold, to obey is better than sacrifice, and to hearken than the fat of rams.
I Samuel 15:22

- We must do the thing we must
Before the thing we may;
We are unfit for any trust
Till we can and do obey.
George MacDonald,
Willie's Question, Pt. iv.

- By contenting ourselves with obedience
we become divine.
—Emerson, *Essays, First Series:*
Spiritual Laws

- Henceforth I learn that to obey is best,
And love with fear the only God.
—John Milton, *Paradise Lost*,
Bk. xii, l. 561.

- Obedience is in a way the mother of all
virtues.
—St. Augustine,
On the Good of Marriage

- We ought to obey God rather than men.
—Acts 5:29

- To obey well, is as great a thing as to
govern.
—Sir Thomas Overbury (in 1613)

- If ye love me, keep my commandments.
—John 14:15

- Obedience completes itself in under-
standing.
—Phillips Brooks

- The first great law is to obey.
—Schiller

- I know
My God commands, whose power no
power resists.

—Robert Greene

- The history of all the great characters
of the Bible is summed up in this one
sentence: They acquainted themselves with
God and acquiesced in his will in all things.

—Richard Cecil

- He praiseth God best that serveth and
obeyeth him most: the life of thankfulness
consists in the thankfulness of the life.

—Burkitt

- Obedience is much more seen in little
things than in great.
—Thomas Fuller, *Gnomologia*

- You cannot be a true man until you
learn to obey.
—Robert E. Lee, to the students
at Washington College, 1867

- The more completely law is obeyed the
greater the consciousness of perfect joy.
Throughout eternal life, increasing knowl-
edge is attained, and with increasing
knowledge comes the greater adaptation to
law, and in the end an increasingly greater
joy. Therefore it is that eternal life is the
greatest gift of God, and that the plan of
salvation is priceless.

—John A. Widtsoe

- . . . I know that the Lord giveth no
commandments unto the children of men,
save he shall prepare a way for them that
they may accomplish the thing which he
commandeth them.

—1 Nephi 3:7

- I, the Lord, am bound when ye do
what I say; but when ye do not what I say,
ye have no promise.

— D & C 82:10

ADDRESS PRESENTED AT

THE CORNERSTONE LAYING

OF THE

London Temple

by Richard L. Evans

OF THE COUNCIL OF THE TWELVE

Laying of the cornerstone of the London Temple, Newchapel, near Lingfield, Surrey, England, May 11, 1957.

To you our distinguished guests and friends, whose presence we earnestly appreciate—and to you our brethren and sisters: we come here today with a consciousness and conviction of our relationship to the God and Father of us all, who made us all in his own image. We are honored by your presence.

With a sobering awareness both of the honor and responsibility conferred by the First Presidency of the Church in the performance of this sacred privilege and duty—I ask that your

faith may be joined with mine in praying for the guidance and spirit of God to make this occasion more meaningful for all of us.

We bring you the greetings and love and blessings of President McKay and the First Presidency and the Brethren of the General Authorities. President McKay would like to have been with you today as you would like to have had him here, and especially asked that we express his love and blessings to you.

For the significance of what is

happening here today we shall have to go far back to some beginnings—back to the beginnings before time began, to the grand theme of all the ages, as man has ever asked himself, Whence?—and Why?—and Whither?

And that story is a stirring story—attested by scripture. It has moved the prophets, and has stirred the souls of the poets. Milton dwelt upon it in part in his "Paradise Lost." Wordsworth must have had some earnest intimations of it as he wrote his "Intimations of Immortality."

"Our birth is but a sleep and a forgetting:

The soul that rises with us, our life's Star,

Hath had elsewhere its setting, And cometh from afar."

We shall leave this grandest of all themes for the last, and turn for a moment or two to the beginnings of the Latter-day work in this beloved land.

(Editor's Note: Brother Evans here briefly reviewed the dramatic beginnings of the British Mission, and its close ties to the Church, and then continued:)

* * *

And so you see our roots are here down deep, and our traditions, and our affections also. And here today are the young men and young women from Great Britain, the United States, and Canada who are presently serving as missionaries, and we should like to pause a moment and ask all of them to stand who have British blood in their veins. (Pause.)

You see we are no strangers to you, nor you to us. The major part of the membership of the Church of Jesus Christ of Latter-day Saints is



Congregational hymn sung at the London Temple cornerstone laying, with Elder Richard L. Evans, Sister Kerr and President Clifton G. M. Kerr, seated, front center. Mrs. Lowell W. Berry, a guest; Morris Winslade of the supervising architect's staff, and James P. Hill, who gave a response for the British members of the Church, are seen on the second row.



Sir Thomas Bennett informally greets Sister Richard L. Evans and Mrs. Lowell W. Berry, with other invited friends and guests and public officials.

in some degree of British ancestry. And so we say, God bless you, our British brethren and sisters.

It is this background that causes us to be proud of and thankful for the gracious sovereigns and public officers and the people who have here preserved the right of freedom of worship, which members of the Church of Jesus Christ of Latter-day Saints have had here from the beginnings of the British Mission in 1837 when the beloved Queen Victoria ascended the throne, even unto this fourth year of the reign of Queen Elizabeth II, a span of one hundred twenty years this July.

It is all this that moves us to express our appreciation to you for your helpfulness and kindly courtesy. We hope and pray that you will find us good neighbors. We intend so to be in a devout, earnest, Christian fellowship, in this land of our fathers.

And now to go back to the second beginning—to the true account of a boy who long and earnestly pondered in his heart the reasons for the irreconcilable differences among the many contending religions of men, and who, in the spring of the year 1820 read a passage in the Epistle of James in the King James Bible, wherein it is written: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." And he did ask of God—and

the answer was given him. The heavens opened up before him, and he was given to know, by sight and sound, that God indeed was a real and personal Father, who had made men in his own image, and that Jesus his Beloved Son stood by his Father's side, resurrected as a personal, immortal Being.

From this there followed, under divine authority and direction, the restoration and organization on April 6, 1830, of the Church of Jesus Christ of Latter-day Saints, with the form and function of the primitive church, a church of apostles and prophets, with power and authority to administer in its ordinances.

It is a world-wide Church, deeply Christian, bearing the name of Christ; remarkably practical, believing that the opportunities of time are an important part of eternity; wonderfully hopeful and committed to happiness, believing that men are that they might have joy; eagerly devoted to learning, believing that the Glory of God is intelligence, and that no man can be saved in ignorance; accepting the Bible, but believing also that God spoke to other peoples besides those of ancient Israel, and that his inspired words to his prophets among his "other sheep," are also scripture; the Book of Mormon being one such work, it being a sacred and secular history of some of the ancestors of the American Indians. It is a church intensely devoted to freedom, believ-

ing that the Lord God meant men to be free—and that every man must know what he believes and make his choices, and eternally receive the rewards of his works.

There are many other distinctive beliefs, even to mention which would call for another occasion. And one of the most distinctive is that which pertains to temples, which differ from chapels, and we should like briefly to distinguish between the two.

This is the fourteenth temple to be built by the Church of Jesus Christ of Latter-day Saints in this, the Dispensation of the Fulness of Times—the first such temple to be built in Great Britain, the second in Europe, and the third in the British Empire, there being one also in Canada, and another under construction in New Zealand. We have some ninety-five branches of the Church in Great Britain, and some sixty Church-owned chapels and nearly 4000 meeting places throughout the world in all of which all sincere men are welcome. But temples are not places of public worship. They are for purposes that are sacred.

Before dedication friends are often invited to enter. Nearly two-thirds of a million people of all faiths were welcomed within the recently completed Los Angeles Temple in California—but once a temple of the Church is dedicated to its sacred purposes, only faithful followers of the Church are invited to enter therein.

Now as to the great questions, Whence?—and Why?—and Whither?—and the tying of these questions to the purposes of holy temples:

We have already cited Wordsworth who said: "Our birth is but a sleep and a forgetting."

Simply stated the story is this:

That man was in the beginning with God. We are literally his spirit children.

* * *

We knew him there. We were with him in the heavens before time began. Having arrived at a certain point of progress, we needed the experience of mortality for our further progression.

A Grand Council sat in the heavens to consider these eternal plans and purposes.

It was proposed that we should come here with the memory of our pre-existence taken from us, and with a few simple commandments to keep,

(Continued on following page)

Address Presented at the Cornerstone Laying of the London Temple

(Continued from preceding page)
and with a need for searching, for working, for having faith—and with freedom to choose.

But Lucifer had another idea. He was brilliant but rebellious. (One of my beloved associates has said that Lucifer must have thought God was very old-fashioned.) Lucifer offered to bring us all back—into our Father's presence—but on his own terms. He wanted to enslave men's souls (as many others do today), and to take his Father's honor and glory and power.

When Lucifer's offer was rejected, he rebelled, and there was war in heaven, and the hosts that went with him lost their eternal opportunity.

Adam, who was one of the eminent characters in the councils of heaven, agreed to come here and take on mortality, knowing the risks, and knowing that in doing so he would become subject to death.

But Adam also knew that a Savior would be sent—for Jesus the Beloved and Firstborn Son of the Father, offered himself as an atoning sacrifice, knowing that he would suffer and die for us, and that he would break the bonds of death, so that *all* men would be resurrected—"For as in Adam all die, even so in Christ shall all be made alive." (I Cor. 15:22.)

* * *

Adam had the gospel in the beginning. It isn't something that has evolved in the minds of men. And significant similarities in the world's great religions are because of a common origin, and not because of something that developed separately. The gospel came from the Lord God; but men, by their waywardness and in-

difference and lack of faith have lost it from time to time. And the authority to administer in its ordinances has had to be restored by direct divine bestowal repeatedly in the past, as in the days of Noah, and of Abraham, and Moses, and others. And it was lost again during the Dark Ages, and had to be restored again in this, the Dispensation of the Fullness of Times.

All this is scripturally attested—if we will search the scriptures, as we have been counseled to do. (Editor's note: See Gen. 2:4-5; Job 38:4, 7; Jer. 1:5; II Peter 2:4; Jude 1:6; Rev. 12:7, 12.)

* * *

It is all there. Either it is true or it isn't. Either we believe it or we don't. Either men are immortal or they aren't. (And each of us had better find out for himself whether he believes these things to be so or not.)

What has this to do with temples? Just this:

That life is a thing of eternal continuance, and that God has prescribed certain essential ordinances for man to reach his highest eternal opportunity.

It would seem that all Bible-believing people would agree there are certain sacred and essential ordinances. You will recall, for example, that our Savior said, "Except a man be born of the water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5.)

And since he said it, he must have meant it.

And since he must have meant it, it must have applied to all men. And then the question comes: What of those who died without knowing the

gospel? What of those who died without adequate opportunity to accept its ordinances? Is God just? Are they to be forever damned? Are our forebears, or our loved ones who have left us, to be deprived of eternal privileges? Obviously, if something is universally required, some provision must be made to make it universally available. Would we be interested in heaven if we knew that our forebears, through no fault of theirs, could not enter therein? They have gone from us, but baptism is an ordinance of this earth. And one purpose of temples is to provide for this and other essential ordinances to be performed for all of those, of all times, who have had no adequate opportunity in this life to accept these essential ordinances themselves.

(Editor's note: See I Cor. 15:29; I Peter 3:19, 20, etc., and comments thereon in complete text.)

* * *

Another purpose is the performance of marriages—not marriages that continue only for time—not only until death do us part—but marriages that perpetuate the beloved and meaningful oneness of family life for time and all eternity.

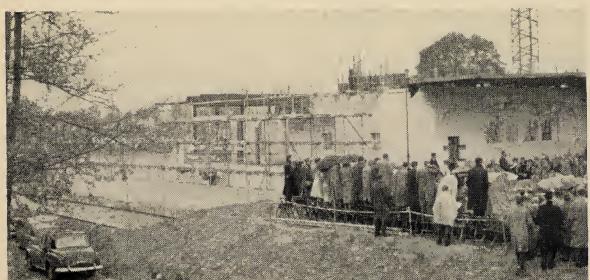
Three weeks ago, on Easter Sunday, on a nationwide broadcast with the Salt Lake Mormon Tabernacle choir and organ, we asked the question: What if loneliness were everlasting? It is a pertinent and acute question to those who have lost loved ones—to parents who have lost a child, to those who have lost beloved lifelong companions. We can bear short separations—but "What if loneliness were everlasting?" One of the most comforting sentences from our Savior was his assurance to his apostles: ". . . that where I am, there ye may be also." (John 14:3.)

What would heaven be, really, without the continued, cherished companionship of those who mean the most.

Our Savior also said to his Apostles: "Whatsoever ye shall bind on earth shall be bound in heaven." (Matt. 18:18.) Such is another purpose of temples: for binding together, by this authority, which is in the earth today, the whole human family. We are not alone in life. We belong to an eternal family. The work performed in temples pertains to these and other

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THE IMPROVEMENT ERA



Section of the rising temple walls seen from the rear of the audience.

Decision

By
Leah C. Smith



MARY WHARTON leaned wearily against the gnarled oak. At her feet, her two small children, glad for the moment's rest, fell exhausted upon the rain-soaked earth. Their tiny hands were blue with cold and their feet were bruised and bleeding. The wind, oblivious to their helplessness, howled round them, bringing with it fresh torrents of rain. Removing a shawl from her shoulders, Mary wrapped it around the smaller of the children, then raised him into her arms and murmured: "Mommy carry baby boy!" She then reached for the hand of her other child and said, "Come, Timmy, please darling. Mother will hold your hand."

"Timmy so tired," the child replied, but he staggered to his feet.

The woman stood still for a moment looking round her, then resolutely turned her face eastward. The sky was crimson with flames.

Little Timmy, following her gaze, said: "Big fire burn up house."

Mary pressed his hand tightly, then scurried quickly with her children into a wooded thicket which was nearby. "Darlings, please, don't make a sound!" she whispered. Quickly she forced them to lie upon the ground. Then she lay beside them, her arms enfolding them protectively. "Pretend you are asleep, darlings, please do!"

Nearby there was the sound of footsteps and voices, loud and angry.

"But I tell you, she was in there," one voice was saying. "She couldn't have got out nohow."

Another voice replied: "Wal, if she war thar, she ain't thar now. Not even a Mormon could live through that thar fire."

Then the first voice spoke again. "We'uns better be gittin' away from here, and in a hurry, too. By now every Mormon around about here is probably oiling his shotgun and hightailin' it over here. I jes bet they'd believe us when we said we didn't mean to kill her. That we wuz jes' goin' to scare her religion out her."

The voices of the men had now reached the tree where Mary had rested such a short time before. Peering through the thicket, from her place on the ground, Mary could see the figures of five men, four of whom she recognized as Missourians who

"Darlings, please don't make a sound!" she whispered. Quickly she forced them to lie upon the ground.

lived nearby. The other man was tall and his body was wrapped in a black cloak. He spoke suddenly, and hearing his well-known voice, Mary cringed and moaned silently.

From the folds of the cloak, the man extracted four packets and, handing one to each of the men, said: "I promised you payment in silver. It is all there. It is best that we separate now. Remember! Not a word of this to anyone."

The four men greedily accepted their payment, and upon ascertaining that the full amount was there, scurried away, leaving the tall figure alone. As soon as they had gone, the man sank to his knees and, burying his face in his hands, began to sob uncontrollably.

The baby, cold and uncomfortable, stirred and began to whimper. Quickly Mary covered his mouth with her hand, but it was too late. The man had heard the sound. He arose and began to look around him. The child,

in anger and in fear, began to cry noisily. Mary clutched her children and frantically began to run. With quick strides the man was beside her and, pinioning her arms to her sides, held her close. The hood of his cloak was thrown back, revealing a face, young and handsome.

"Mary, Mary," he murmured as one in delirium. "I have come to take you home!"

Mary looked at him, then said, "You, my own brother have had my home burned down. You terrify my children. Why can't you leave me alone?"

His voice was calm; he spoke soothingly as if to one who were ill. "Mary, I have everything arranged. There is a carriage nearby. We will leave here. Tomorrow Missouri will be behind you. You will be on your way home. Home. Doesn't that mean anything to you? Father and Mother are waiting for you. Everything will be as it was before. You will be able to forget all of this foolish Mormon business."

"Have you forgotten?" Mary asked.

(Concluded on page 518)



—Photo by Camera Clix

Christ stilling the tempest. Painting by Anker Lund.

FOR THE FIRST eighteen months or so after Jesus began his ministry, all who heard him speak were astonished at his messages because he taught plainly, directly, and authoritatively. Everywhere he went, great multitudes followed him and often pressed upon him so much that he would sit in a boat on the Sea of Galilee to teach the people who gathered upon the shore.

One day as he was thus speaking to the people, his followers must have been greatly surprised because for the first time, as far as we know, he told

a type of story which we have come to know as a parable. This is a short story or incident from which a great spiritual truth can be drawn. A parable is true to life and based on some common, everyday happening, which when understood, illustrates a spiritual or religious principle not actually told in the story.

Among the first parables related by the Lord was that of the sower, and told of a man whose seed, as he was sowing it by hand, fell on four types of soil. That which fell by the wayside, or on the hard ground, was eaten

Jesus Teaches by Parables

by Doyle L. Green
MANAGING EDITOR

by the birds. That which fell upon stony places started to grow but was scorched by the sun because the soil was so shallow. The seed that fell among thorns also started to grow, but the tender plants were choked out by those noxious weeds. Seed that fell on good, properly prepared ground, reproduced itself up to as much as one hundred times.

Why, his disciples asked, had he spoken thus in parables?

We will remember that among the multitudes listening to the Savior were many who were not interested in

being taught, but who were rather seeking to snare him because of the things that he might say. Also there were the curious and those who came merely to be entertained. The Lord knew that those who were genuinely interested and who had already accepted his teachings would seek to understand the great truths in his parables, while those who were not sincere would merely become more confused by this type of teaching.

"Therefore," he said, "speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand." At the same time he indicated that all those who truly wanted to understand his words could do so. "If any man have ears to hear, let him hear," the Savior said. "Take heed what ye hear: with what measure ye mete, it shall be measured to you; and unto you that hear shall more be given.

"For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath."

To his disciples, Jesus explained that the seed in the parable is the word of God. Many people hear the truth but will not recognize it because of the evil that is within their hearts. Others hear and believe for a while, but because their faith is not well grounded they soon fall away. Others also may believe but are so interested in riches and pleasures and things of the world that these "thorns" keep them from doing what they should. Still others, who are likened to the seed which falls on good ground, believe with all their hearts, keep the word of God, and consequently receive the blessings which the Lord has promised the faithful.

On this and subsequent occasions Jesus told many other parables with which we are acquainted, and when the strangers had left, and he was alone with his disciples, he explained the meaning of his stories to them.

Once he likened the kingdom of heaven to a man who sowed good seed in his field, but while he slept his enemy sowed tares among the wheat. When the grain grew the servants asked their master if they should pull out the weeds, but he told them no for they might also pull up the wheat. "Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares,

and bind them in bundles and burn them: but gather the wheat into my barn." In explaining this parable, Jesus told his disciples that the sower was himself, the Son of God. "The field," he said, "is the world: the good seed are the children of the kingdom: but the tares are the children of the wicked one;

"The enemy that sowed them is the devil: the harvest is the end of the world; and the reapers are the angels.

"As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

"The Son of man shall send forth his angels and they shall gather out of his kingdom all things that offend, and them which do iniquity;

"And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth."

ON ONE occasion as the multitudes crowded around Jesus on the shore, he told his disciples that he would like to sail to the other side of the sea. So they sent the people away and started on the journey. The Sea of Galilee is about twelve miles long and six miles wide. Although this is rather a small body of water, still large waves are not uncommon when churned up by the winds of an angry storm. Such a storm developed as the Savior and his disciples were making the crossing, and great waves poured into the open boat until it seemed to be in danger of sinking.

This is one of the most dramatic scenes in all of the life of the Savior as far, at least, as his disciples were

(Continued on page 540)



-Photo by Three Lions

Jesus healing the sick. Painting by Heinrich Hofmann.



The Standards

by Joseph Fielding Smith

PRESIDENT OF THE COUNCIL
OF THE TWELVE

Editor's Note

In co-operation with the Presiding Bishopric, and as an aid to the ward teaching program of the Church, the ERA begins here monthly articles in which the General Authorities will discuss ward teaching topics. These articles are written and published with the hope that each family will read them in preparation for the visit of their ward teachers.

THE COMMANDMENTS of the Lord to the members of the Church constitute the standards of the Church which in every respect should be obeyed faithfully. In order to obtain the reward of exaltation in the celestial kingdom, every soul must strive to put himself in harmony with and be obedient to every law and ordinance pertaining to that kingdom. In a revelation given September 22 and 23, 1832, the Lord said:

"And I now give unto you a commandment to beware concerning yourselves, to give diligent heed to the words of eternal life.

"For you shall live by every word that proceedeth forth from the mouth of God.

"For the word of the Lord is truth, and whatsoever is truth is light, and whatsoever is light is Spirit, even the Spirit of Jesus Christ."¹

James in his epistle said: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." This has appeared to many as a hard saying, yet it is true. The laws which govern in the celestial kingdom are perfect and before we can enter there we must place ourselves in harmony with them all. A person who is in rebellion against any one eternal commandment cannot be justified and cannot enter the celestial kingdom. If he were permitted to do so he would take into that kingdom confusion, and such a condition cannot be justified. The words of the Lord in the Sermon on the Mount are not idle words, "Be ye therefore perfect, even as your Father which is in heaven is perfect." He

knew well enough that it is impossible for any man to obtain perfection in this mortal life; but he also knew that it is here that we lay the foundation on which perfection rests. His remark was not limited to this world in its application. Likewise when he said, "But seek ye first the kingdom of God, and his righteousness;" he had a broader view than to apply it merely to this temporal existence. However, it is here that we are expected to lay the foundation which will be strong and deep by virtue of our observance of his commandments.

We are taught that this life is a "probationary state," one in which we are to be tested to see if we will be worthy of salvation through obedience to the divine commandments. We are informed that at one time in the eternity past, we lived in the presence of our Eternal Father. There we were taught correct principles, and the fact that we are here is evidence that we kept those commandments. This earth life is the reward of obedience in that life. Mortality is an advanced step in the path of eternal existence. If we can remain true here, under all the vicissitudes which we find in mortality, then the great reward of eternal life in the celestial kingdom is assured us. It is the way by which we shall become the children of God, his sons and daughters, joint heirs with Jesus Christ, and the fullness, exaltation, will be the reward.²

The Prophet Joseph Smith, commenting on the standards governing in the kingdom of God, has said:

¹John 10:34-36; Romans 8:13-18. Rev. 2:7. D & C 132:19-23.

"We consider that God has created man with a mind capable of instruction, and a faculty which may be enlarged in proportion to the heed and diligence given to the light communicated from heaven to the intellect; and that the nearer man approaches perfection, the clearer are his views, and the greater his enjoyments, till he has overcome the evils of his life and lost every desire for sin; and like the ancients arrives at the point of faith where he is wrapped in the power and glory of his Maker and is caught up to dwell with him. But we consider that this is a station to which no man ever arrived in a moment: he must have been instructed in the government and laws of that kingdom by proper degrees, until his mind is capable in some measure of comprehending the propriety, justice, equality, and consistency of the same."³

Again the Prophet said:

"As far as we degenerate from God, we descend to the devil and lose knowledge, and without knowledge we cannot be saved, and while our hearts are filled with evil, and we are studying evil, there is no room in our hearts for good, or studying good. Is not God good? Then you be good; if he is faithful, then you be faithful. Add to your faith virtue, to virtue knowledge, and seek for every good thing."⁴

"We are only capable of comprehending that certain things exist, which we may acquire by certain fixed principles. If men would acquire salvation, they have got to be subject, before they leave this world,

²Teachings of the Prophet, p. 51.
³Ibid., p. 217.

of the Church

to certain rules and principles, which were fixed by an unalterable decree before the world was.

"The disappointment of hopes and expectations would be indescribably dreadful."

We must be familiar with the standards before we can obey them. They embrace far more than the principles which are usually described as ethics. A man may know that it is wrong to steal and that honesty is a just principle without having faith in God or being obedient to his commandments to be baptized for the remission of his sins. Yet honesty in its strictest sense is a fundamental standard of the Church. The experience gained in life, even among those who do not understand the plan of salvation, may teach a man to be truthful, for he learns that any other course is unsafe and leads to trouble and loss of friends. Truthfulness however, is a fundamental principle of the gospel. There have been peoples in the past, and may be even now, who observe the law of chastity who have no clear conception of the divine command. Chastity is a vital doctrine of the Church and is a standard which we are taught cannot be violated without dire consequences following, which may mean a loss of eternal salvation in the kingdom of God. The Lord has made this principle very plain, and every member of the Church should know that the violation of this law, in the sight of the Lord is second only in its heinous nature to the shedding of innocent blood. The justice of this doctrine is

"Take my yoke upon you, and learn of me. For my yoke is easy, and my burden is light." (Matt. 11:29-30.)

From a painting by
J. B. Fairbanks



very apparent, for the Lord has centered in the properly organized marriage the right to the sexual relationship, for the family is sacred in his eyes. Therefore, for any person to violate this divine law the punishment must be extremely severe. Those who are guilty of such a sin may think they can hide it; but eventually, if it is not discovered in this life, it will be revealed after, and those who are morally unclean have no place in the kingdom of God.

The law of tithing is a fundamental principle of the gospel and must remain so until the time comes when the Lord will give the law of consecration. Those who cannot keep this law will have no place in the kingdom when it is perfected, for there only the just, the honest, and obedient will dwell. It is written:

"Behold, now it is called today until the coming of the Son of Man, and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned at his coming."

"For after today cometh the burning—this is speaking after the manner of the Lord—for verily I say, tomorrow all the proud and they that do wickedly shall be as stubble; and I will burn them up, for I am the Lord of Hosts; and I will not spare any that remain in Babylon."

"Wherefore, if ye believe me, ye will labor while it is called today."

The Word of Wisdom is also one of the fundamental standards of the Church. It is plain enough to be understood by all members of the Church, and there is in it the promise that those who observe it shall have wisdom given to them so that they will know just what the Lord means in relation to its observance. It is the basic law and a standard to guide us and keep us physically, morally, and spiritually clean. Our mortal bodies were given as eternal tabernacles for our spirits. We will never lose them although they may be laid away in the grave for a season. They will then come forth in the resurrection to inherit such degree of glory as we have merited through our deeds performed in mortality.

For some reason that is far from clear, there are living persons who maintain that the Decalogue was done away with the law of Moses. This is not so. These laws existed from the beginning and are eternal in their application. Moreover, in this present dispensation the Lord reiterated them. They are standards that must be observed if we expect to receive the blessings of the kingdom. The religious world in the main has rejected some of these commandments,



SUCCESS IDEAS

by Elder Sterling W. Sill

ASSISTANT TO THE COUNCIL OF THE TWELVE

THE GREAT SCRIPTURES serve us in many ways. They are important because of the doctrine and inspiration they contain, but they also serve us as a kind of "how" book for our actual success. That is, they help us to function more effectively in our various assignments and responsibilities. The scriptures not only tell us many things to do, but they also teach us how to do them more effectively. Success in church affairs, like all other success, is made up of several things, including knowledge, attitudes, skills, habits, and personality traits. We can develop these more quickly and profitably when we have proper direction in procedure.

When we really focus our attention upon significant ideas, they tend to come to life in our hands and influence our accomplishment with a power which they did not previously possess. This phenomenon of power prompted the question, "By what strange law of the mind is it that an idea long overlooked and trodden upon as a useless stone, suddenly sparkles out in new light and becomes a brilliant diamond?"

The fourth section of the Doctrine and Covenants is one of these significant "success formulas" which has great power to bring about accomplishment, if it is properly understood and lived. Section four is made up of seven sentences, totaling one hundred forty-six words. It takes approximately forty-five seconds to read. But it contains a power out of all proportion to its length.

Suppose we take each of these seven great sentences, one at a time, and see what we can get from them to in-

crease the effectiveness of our church performance.

The first sentence says—

1. *"Now behold, a marvelous work is about to come forth among the children of men."*

There is a danger that this idea may seem too obvious and therefore a little commonplace to us who have become intimately familiar with the fact of the gospel's restoration. But in this great declaration is found the very foundation of all success.

The first principle of the gospel is "faith," and the first requirement of all success is faith. One must be a "convert" before any real accomplishment is possible. Do we really understand the significance of the fact that the gospel is again upon the earth, with the power to bring about the exaltation of the human family? When that fact is firmly established in our minds and our hearts and our lives, then all accomplishment becomes easy.

Not only should we feel and understand the tremendous importance of the "works," but we should also feel and understand the tremendous importance of the "worker." Sometimes people are unable to distinguish between the two, and they judge the importance of the work by the quality of the lives of those who carry it forward. It has been said that sometimes the only bible that people read is the bible of our lives.

THERE IS ANOTHER significant implication in the first sentence of section four, to the effect that we

may have as great a part in this marvelous work as we choose. We may have any blessing for which we are willing to live. But many of us may fail to reach our maximum possibilities simply because we do not really comprehend the overwhelming importance of this "marvelous work." This is the greatest and last of all the gospel dispensations. The other dispensations have been wiped out by apostasy. But we have been reserved to be a part of the Dispensation of the Fulness of Times, the dispensation that shall prepare the way before the glorious second coming of the Lord. What can you think of in the world that is more thrilling than this single idea? How vigorous we should be in performing with a correspondingly marvelous skill and devotion our part of this marvelous work.

The second sentence says—

2. *"Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day."*

When we embark in such an important undertaking as the work of God, both our Heavenly Father and we ourselves ought to be assured of our whole-souled effort. We ought to make up our minds once and for all that our service will be enthusiastic, vigorous, continuous, and of high quality. Success is not made up of fractional devotion or minimum

performance. Success does not come easily to one who is disabled by every little discouragement or problem; nor does it come to one who has a large degree of personal irresponsibility.

LIKE THE first sentence, this one also contains one of the great keys of success in any undertaking: the ability to co-ordinate all of our powers into one co-operative effort. This involves a joint action of the heart, the mind, and the physical strength. To serve God with all our hearts means that our devotion should be concentrated and focused on that particular accomplishment. To serve him with all our might is to employ to the utmost our determination and will power. It does not mean to walk the easy pathway of vacillation and procrastination. To serve him with all our mind requires a strong, positive mental attitude. It means study, meditation, and firm, positive decisions on each of the questions involved. To serve him with all our strength requires vigorous, persistent, continuous physical activity.

By this process of consolidation and joint action, one may concentrate all of the elements of personal effectiveness into one united, powerful effort. We thereby achieve a centrality in our purpose. Our effort becomes not only highly concentrated, but also accurately directed. Psychologically speaking, such a person is all in one piece, rather than merely being a bundle of many-directioned and conflicting impulses, held loosely together by circumstances. Such a consolidated personality is capable of maximum efficiency and accomplishment.

3. *"Therefore, if ye have desires to serve God ye are called to the work."*

A greater success principle than this can hardly be imagined. A consuming desire is the greatest qualification for any success. "Desire is the pilot of the soul." If our desire is strong enough, accomplishment is assured. But if you don't want to do it, you can't do it. A physician judges physical health by the appre-

titute. God judges our devotion by our "desire" to serve, and has made that the outstanding qualification. It is easy to lose our appetite for the things of God if we lack "desire." What a great thrill it should give us to hear these words: "If ye have desires to serve God ye are called to the work." That is not only our opportunity; it is also the big test that each of us must pass. We should learn to hunger and thirst after righteousness. Our greatest need is to learn to *want* to serve God. We must desire with greater intensity. Desire is the father of initiative, resourcefulness, ambition, and all of the other virtues. Desire is the quality that makes us want "to do many things of our own free will." All other powers are inferior to "desire."

4. *"For behold the field is white already to harvest; and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perisheth not, but bringeth salvation unto his soul."*

This is the opportunity sentence. Now is one of the most productive gospel harvest times in the history of the world. This is not a time of gleanings or unproductivity; this is the harvest of great abundance. Compare it with the other dispensations. Noah labored for 120 years and converted only his own family. Even the dispensation established by Jesus lasted for only a relatively short time until the apostles had been slain or banished, and the prophecy of Isaiah saw its fulfillment: "For behold, the darkness shall cover the earth, and gross darkness the people. . . ." But in our day, we have many examples of one missionary bringing into the Church more people in a single month than Noah did in his entire lifetime. What a great time to be alive! Just think of our opportunities to be "in the field" at the time of such an abundant harvest. May God help us that we may not lack strength.

5. *"And faith, hope, charity and love, with an eye single to the*

glory of God, qualify him for the work."

ONE OF THE most vital qualifications for spiritual success is to have "an eye single to the glory of God." That means concentration, to keep just one thing in our focus. When we start to see "double" or "triple," we become confused, and conflict and failure are the natural results. The scripture says, "A double minded man is unstable in all his ways." (James 1:8.) "No man can serve two masters." (Matt. 6:24.) It is easy to serve God if we go all the way, all of the time, under all circumstances. It is only when we do right things part of the time and wrong things the other part, that we get into trouble. Emerson said, "The one virtue in life is concentration." There are no conflicts in consistency. We must make up our minds about values and directions, and then concentrate all of our efforts to that end. We can't very well ride two horses in the same race. All who have tried it have found that sooner or later the horses will run on opposite sides of the tree. But a devoted singleness of purpose can always be depended upon to perform a miracle of accomplishment.

6. *"Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence."*

In nature there are approximately one hundred elements, including hydrogen, nitrogen, carbon, oxygen, iron, etc. These are nature's building blocks. Out of these, in the right combinations and proportions, nature may fashion any of the material things of the world. In human personality, someone has said, there are fifty-one elements. There are kindness, faith, knowledge, virtue, godliness, charity, diligence, and all of the qualities which the Lord urges us to "remember." For when these are arranged in the personality in the right combinations and proportions, the result is what someone has called "a magnificent human being." The

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AMERICA'S WITNESS FOR CHRIST*

by Robert M. Burland



IF ANY OF YOU lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." This fifth verse from the first chapter of James was responsible for the spiritual enlightenment of an early eighteenth century youth, to the extent that he aided in organizing a new theme in contemporary ecclesiastical thinking.* The young man was Joseph Smith, and his praying in a forest grove near Palmyra, New York, led eventually to the establishment of the Church of Jesus Christ of Latter-day Saints (Mormon). Today this church offers sanctuary to over a million people throughout the world.

The history of the struggle that enveloped this religious movement from the beginning to this very day could make us wonder at the meaning of religious freedom. Undoubtedly there are argumentative points of doctrine and philosophy involved, and many volumes have been written concerning these. However, there is something that might be of general material interest to residents of New York State, especially the central region. Every summer missionaries and members of this church stage a colorful and spectacular pageant near Palmyra.

Regardless of religious affiliations, this presentation represents a marvelous work to all who view the superbly lighted settings and the inspired performances by the nonprofessional

folk participating. The entire pageant takes place in the open meadow before the Hill Cumorah, which serves as a stage. A date is set in August for three nights during the dark of the moon, and, for about three weeks prior to the first performance, Palmyra and vicinity begin to bustle with Latter-day Saints. The good folk of Palmyra open up their hearts and homes and co-operate in many ways.

During the comparatively short time spent at rehearsal and stage setting, a prayerful attitude is maintained by all. The work crew sets up hundreds of plank benches, using materials loaned by local lumber companies. Another part of the crew locates specific scene properties, and checks and rechecks lighting which is vital to a satisfactory performance. All this time, those cast in the many parts of the actual program are diligently memorizing their lines and actions.

The people who make up the cast and production personnel are drawn first from the church's missionary force, and then from members available here in the East, and there are always some from Utah and points west. The missionary force is composed mostly of young men and women in their early twenties, who are serving a two-year mission at their own expense in an effort to spread the gospel as they know it. The combined work of these people results in a magnificent, worth-while spectacle. This is further attested to

The Angel Moroni by Torlef Knaphus looks over the Hill Cumorah from which region the plates of the Book of Mormon were given to the Prophet Joseph Smith.

by the fact that estimated attendance in years past has been set at 40,000 for one night. No exact figure is possible because there is no admission charge.

While the entire theme of this pageant is necessarily of a theological nature, this need not preclude even the hard-bitten atheist from attending. To say the least, the story presented offers opportunity for investigation of something different, and no man's mind should be closed on any subject. The best way to understand what is being said, in any great production, is by following the lines as the cast presents them. This is no exception. There will be times when you feel that there is no cast, but rather that you have slipped mysteriously back through the pages of history to listen in as it all happened. Gird yourself with bigotry, but you cannot escape that feeling at some time during the performance.

Even though the basic idea behind a presentation of this type is meant to be a soul stirring one, this does not deprive it of entertainment value, and the trip to Palmyra can add to a fund of information on state history. If you take a side trip to the Joseph Smith farm and walk out to the grove where it all started, you might even become involved with a stirred soul.

*Reprinted with permission from *The Courier Magazine*, June 1955.



Air view of area including the Hill Cumorah.

More so if you take the walk at sunrise before anyone else is about.

The Hill Cumorah, which serves as a backdrop and stage, is rather a peculiar elevation on an otherwise level landscape. It was from this hill that young Joseph Smith took the inscribed metal plates which he translated and compiled as the Book of Mormon. This scene is depicted during the pageant with the portrayal of Joseph finding the plates at the exact spot on the hill where they are said to have been. It is told that some of Smith's many antagonists, who pronounced him a liar when they heard of his claim, went to the hill and excavated. Apparently even though their mouths could call a man a liar, they weren't sure in their minds. All else aside, geographically, Cumorah and the gently sloping meadow at its base present an ideal situation for staging and viewing this open air drama.

Following a phase of their doctrine which provides that Christ visited this continent, and that America is blessed above all lands, the Mormons have named this pageant, "America's Witness for Christ." It is significant that members of the Mormon church travel many miles to attend or participate. It represents more to them than an exhibition of talent. Either the President or one of the twelve apostles, who represent the leadership of the church, is in attendance. Testimony meetings are held in the Sacred Grove at the Joseph Smith farm, and Sunday services are held in the open on the Sunday following the last performance. In spite of, or perhaps because of, the constant vein of spirituality, it is a friendly time. Complete strangers become as long unseen friends when you mingle with the

ever-growing crowd during twilight hours. You cannot avoid a sense of amazement if you happen to talk with some of the young missionaries and discover the joy that they feel for the work they are doing. The impending excitement and the atmosphere that drifts from reality plague you with impatience until the sky is sufficiently darkened to start the pageant. I have never witnessed a more reverent attitude from so large a group as that displayed during the entire performance. It is truly remarkable, knowing that the audience consists of people from all walks of life and representing a great variety of religious cultures. Whether it be mass hypnotism arising from superb lighting, costuming, and portrayal, or as the Mormons believe, the presence of the Spirit of the Lord, it is indeed inspiring in any sense of the word.

You need have no fear in attend-

ing; there are no catches. You can drive up, park your car and watch from it, or you can wander around until you find a likely seat among the acres of benches. No one tries to sell you anything, and no one will try to alter your religious interpretations. Most of the people there will not be Mormons. In fact, you will find it impossible to pick out the Mormons. There are paths and walks around the Hill Cumorah which are interesting to explore if only for exercise. There is a caretaker's house where you may obtain postcards and literature should your curiosity become so aroused. Above all, there are people to talk with who are ready, willing, and capable of answering questions.

As summer wends its way through our varied lives, and we search continually for recreation and entertainment, this Mormon pageant may offer an absorbing possibility. Keep watch of your local paper. There is nearly always some publicity in even the smaller publications. Dates are set depending on moon phases. Weather is of small concern. The Mormons look back proudly on rainless performances.

* * *

The brilliance of "America's Witness for Christ" is dependent upon the eyes that see and apprehend its material strength. (Its spiritual strength is dependent upon the soul.) Photographs of the actual scenes only belittle their significance. Word descriptions are futile. The only way to ascertain the worth of this annual production is by being present on one

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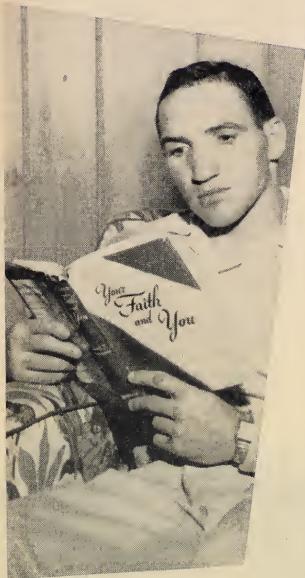
Scene from the annual production "America's Witness for Christ."

GENE FULLMER—

Always a Champ

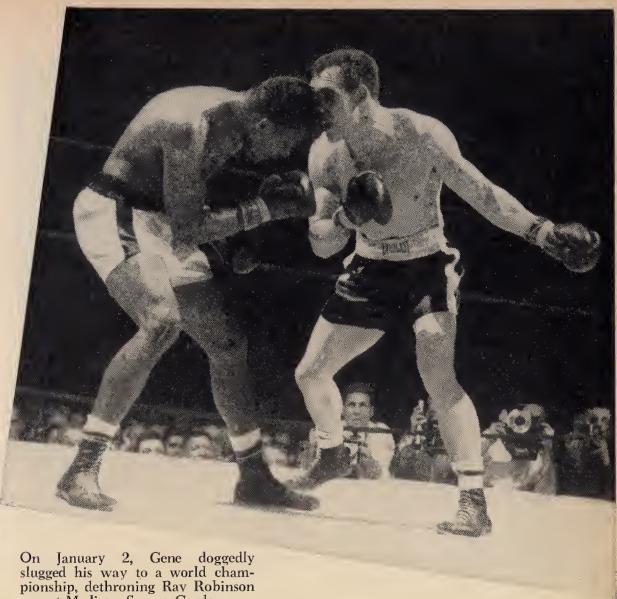
by Gordon T. Allred

IMPROVEMENT ERA STAFF WRITER



IT'S YOUR TURN, GENE," his wife reminded him. Elder Gene Fullmer, former middleweight boxing champion of the world, folded his square, hardened hands—the hands which had hammered down rugged men, bowed his head, and blessed the food.

Looking up from the table, he winked: "We're supposed to trade off, but I keep forgetting whose turn it is." Delores, his wife, laughed and



On January 2, Gene doggedly slugged his way to a world championship, dethroning Ray Robinson at Madison Square Garden.

Wherever Gene goes, books on the gospel go with him.

attended to their baby daughter, in the high chair.

Saying the blessing, of course, is no burden for Gene. Such things are as natural for the fighting Mormon as bag punching or rope skipping. Reverence is to Gene in life what reflexes are to him in the ring.

"Success," says the formidable middleweight, "is a combination of things. In boxing or almost any sport, it's training, the right food, and the right attitude. But I feel that my religion has played a big part in getting me where I am today."

Elder Fullmer, who reigned as middleweight king from January 2 to May 1, has spent nearly as much time preaching the gospel as he has in the canvas square. More young men have felt the weight of his words than will ever feel the force of his fists.

Gene's favorite listening audience and probably his most ardent admirers are the youth of the Aaronic Priesthood. Convinced that the younger generation is more malleable, he says, "I like to talk to them before they become too set in their ways.

Then, at least, they won't have any excuse if they do something wrong."

Thousands of priesthood holders have heard the ex-champ discuss the merits of clean living. "I try to give them something more than just saying it's bad to break the Word of Wisdom," he says. "I like to cite statistics that will really show the disadvantages." Gene emphasizes that nearly all successful pugilists adhere to a health code similar to that revealed to Joseph Smith in 1833. "They may not know there is such a thing as the Word of Wisdom," Gene remarks, "but they know the importance of living its principles. If a fighter has the drinking or smoking habit, he at least tries to refrain from it for several weeks before a fight."

Aside from its primary function, promoting physical well-being, Gene believes that the Word of Wisdom is powerful evidence of the Church's validity. "This is something that very few other churches live," he states. "The fact that it was revealed to Joseph Smith a long time ago, before doctors knew about its importance, is good evidence that the Church is true."

It does seem rather refreshing to find a prominent athlete publicly endorsing a health code instead of a cigarette brand.

Elder Fullmer's testimony is built not only upon good works, but also upon study and prayer. Wherever Gene journeys, books on the gospel go with him. He read the Book of Mormon while traveling overseas on an army troopship several years ago. "I always take two or three gospel books when I go to a training camp," he says. "One of my favorites is *Your Faith and You* by Mark E. Petersen."

Like so many other people, Gene finds strength and serenity in prayer. Under the tension of a pending fight, he prays for the right attitude and even for the well-being of his opponent. As might be supposed, he doesn't ask to win—only to draw on the best within himself.

Perhaps because of his high ideals, Gene has never been approached to "throw a fight."

As his wife Dolores says, racketeers "know they'd just be wasting their time with Gene and Marv."

Naturally Gene has suffered temptation. During his sojourn with the army in Korea, he was continually goaded to smoke and drink by his buddies. Not long ago he received a letter from one of them, addressed: "To Deacon Fullmer." Gene's cohorts in khaki had fondly bestowed

Baby Kaye and Dolores helped Gene greet the throng of admirers on his triumphant return as a world champion.



that title on the fighting Mormon who had refused to go astray.

A guest at the stylish West Jordan home may sit down to a slice of Dolores' pineapple cake, while Gene dandles their eleven-month-old daughter, Kaye, with obvious pride. Under such circumstances it is a bit difficult to realize that one is visiting a recent world champion.

Perhaps it is just that the family picture is such a wholesome one, that Gene is so natural—no airs, no egotism—just a friendly matter-of-fact-

ness. Perhaps it is the contrast—the tough, determined, prize-fighter, and the quiet, genuine father, steeped in his religion—the sledgelike fists, and the hands that have christened children. . . .

Doubtless the ex-champion can thank more than one person for his healthy outlook—first, of course, his parents. Perhaps his manager, Marv Jensen, would come next. Marv, a prominent mink rancher and former high councilman in the West Jordan Stake, has always set lofty standards for the lads he has trained.

During World War II, Marv had a ring in his mink yard, where neighbor kids flocked to learn the pugilistic art. Those who maintained interest, he began toting about to various army camps and church benefits where they could display their prowess. Marv presented sweaters to boys who participated in four bouts and showed real desire. "He told us we could keep those sweaters as long as we lived our religion," Gene says. "Anyone who broke that rule, was expected to turn his sweater in. Marv wouldn't ask questions, we were on our honor."

One of Gene's most cherished bits of advice came from his manager: "Beware of what you set your heart on, for surely it shall be yours."

"There's a lot behind those words," Gene says soberly.

From the time Elder Fullmer's parents christened him after the famous

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The ex-champion, Gene Fullmer, his parents, and his brother Jay.

A Record Campaign

Reflects Credit upon Every Church Unit

by A. Glen Snarr

SUBSCRIPTION DIRECTOR

THE ERA HAS just completed one of the most successful subscription campaigns since that important day in November of 1897 when THE IMPROVEMENT ERA was founded under the leadership of President Joseph F. Smith and Heber J. Grant, then of the General Superintendency of the MIA.

While there were many outstanding individual stake or mission campaigns, it was the over-all support of the thousands of ERA workers representing every stake and mission of the Church that carried the subscription list this year to its highest point in history. More than one hundred and fifty thousand families now receive THE IMPROVEMENT ERA and several times that number are regular ERA readers. The magazine's march of progress continues and this great "Voice of the Church," more than ever before, is fulfilling the missionary assignment given it nearly sixty years ago.

As we review the results of the "More Family Reading" campaign, we are delighted with the devotion, loyalty, leadership, and untiring efforts of stake presidencies, mission presidents, and officers, bishoprics, MIA officers, and ERA workers throughout the entire Church. The record is very impressive. Many new goals have been reached and the ERA now has a greater potential for influencing the lives of more people than at any time in the past.

It can be admitted now that the ERA staff was quietly concerned about the outcome of the 1956-57 campaign—in fact, just a little fearful that it might not equal the campaign of the year before. This was because we had such a tremendous year in 1955-56, leading off with the special Los Angeles Temple issue. It isn't possible to have such a popular issue every year.

Then, too, the Lamanite gift campaign, which had brought in about three thousand "extra" subscriptions

each year for several years was discontinued. This meant that we were actually starting the campaign three thousand subscriptions "in the hole," so to speak. These Lamanite gift subscriptions had to be replaced with regular subscriptions before a gain could be shown over the previous year. It is especially gratifying to report, therefore, that these seeming handicaps were overcome and subscription records of the past were far exceeded. So, for the evidence of your devotion to this important missionary cause, we again commend all who have participated.

Each year the ERA awards all-Church citations to twenty stakes and eight missions who are the leaders in total subscriptions and in percent of Cash Award Minimum. This year, because of a tie, twenty-one stakes are being honored. Presented here are the honor stakes and missions and their accomplishments.

STAKES AND MISSION LEADERS IN TOTAL SUBSCRIPTIONS

Stake	
South Los Angeles	2409
Bountiful	1583
East Los Angeles	1208
South Idaho Falls	1164
Phoenix	1138
Liberty	1064
Denver	1059
Big Horn	1046
Las Vegas	1042
Santa Monica	1034
East Jordan	1030

Mission	
Southern States	2616
Eastern States	1439
West Central States	1434
New England	1239
Great Lakes	1096

STAKE AND MISSION LEADERS IN PERCENT OF CASH AWARD MINIMUM

Stake	Percent
South Los Angeles	324
Moapa	255
Blackfoot	234
Grand Coulee	224
South Blackfoot	211
Santa Monica	208
Bountiful	201
Duchesne	195
Burbank	192
South Idaho Falls	189
Reseda	188
Florida	187
East Phoenix	184
Young	184

Mission	Percent
New England	405
Eastern States	228
Southern States	199
North Central States	184
Canadian	179
Western States	176

It would be nice if the accomplishments and records of each stake and mission could be told. Hundreds of ERA directors, MIA officers, stake and mission executives, and ward leaders are worthy of recognition, but this we can give only in a general way. Because of space limitations, only a few stakes and missions can be mentioned here.

Twenty-one Stakes and Eight Missions Receive Special Honors

Although the "More Family Reading" campaign was characterized by general Churchwide increases, there are many stakes and missions who, because of superior achievement, deserve special recognition.

New England Mission again distinguished itself by placing higher in

THE IMPROVEMENT ERA

percent of Cash Award Minimum than any other mission or stake. This won for New England their fifth consecutive *Special Citation*, the highest award presented each year to the mission with the most outstanding record. They also placed fourth in total subscriptions, a real accomplishment for a small mission. They placed five branches in the Hall of Fame.

This year they started the campaign early and completely dominated all other Church units in percent for the entire campaign. New England was recognized as the "Mission of the Month" for the first four months of the campaign, establishing a lead that was never threatened.

While many honors have come to the New England Mission the past five years because of its impressive record, citations and honors have been at best secondary stimulants. The real reason for their attention to the ERA is expressed in a letter from President Junius M. Jackson written recently to the ERA staff. He said in part, "May I assure you it has been a great pleasure to enlarge the acceptance of the ERA throughout our mission and make possible the great messages contained therein for the

benefit and blessings of the homes of our good people. We have given our time and attention to this program because we know of its value in the homes, and not for the purpose of making records."

Congratulations, New England, on your fine attitude and outstanding accomplishments.

South Los Angeles
Continues to Lead Stakes

WITHOUT DOUBT, the most remarkable record in ERA campaigns over the years is that of South Los Angeles Stake. This was the first stake in the Church to set one thousand subscriptions as its goal. It is the only stake in the Church that has exceeded two thousand subscriptions, which it has done for eight consecutive years. South Los Angeles holds the all-time record in total subscriptions for stakes for one year—2887.

For twenty-one consecutive years, South Los Angeles has won a double citation, never placing lower than third in percent or totals, and has been first in totals for the past fourteen years and first in percent for eight straight years. Parts of the stake

have been reorganized and divided at different times to create or add to other stakes, but notwithstanding, South Los Angeles continues to out-class and amaze other stakes with her great efforts.

Once again it is a pleasure to congratulate our perennial leader, South Los Angeles, for the consistency, efficiency, and genuine loyalty manifested over the years.

To the stake presidency who assumes the responsibility of the campaign, to the bishops of the wards who have co-operated so wholeheartedly, to the stake and ward MIA officers, and the many ERA workers who have toiled unceasingly, go the thanks and commendations of the entire ERA staff.

Eastern States Mission Has
Impressive Year

For the past several years the Eastern States Mission has been inching its way toward the top. This year they finished the campaign in an enviable position, placing second in both percent and totals. They showed the greatest increase over last year and won a quadruple citation.

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—Photo by H. Armstrong Roberts



Family discussions follow group reading in the "More Family Reading" Era year.

Seven Success Ideas

(Concluded from page 509)

masterpiece of all creation, as well as the greatest power in the world, is a child of God at his best.

7. "Ask, and ye shall receive; knock, and it shall be opened unto you. Amen."

To get all of our blessings is as simple as that. All we need to do is to take them. All of the benefits of the gospel are ours for the asking, provided only that we get them in time. Unfortunately, we usually don't appreciate our blessings until we lose them. Suppose that we had to pay for our blessings at a price which we ourselves would gladly pay to get them back once they were lost. How long would a billion dollars last?

What would be a fair price for "repentance," if you couldn't repent? How much would it be worth to live forever in the celestial kingdom if you had been consigned elsewhere? How much would you be willing to

pay to get your family back if they were eternally lost? Try to determine a fair price for the priesthood, or a godly character, or eternal progression, or eternal increase. What would be your appraisal of the value of a celestial body, a celestial mind, a celestial personality, a chance to live forever on a celestial earth with celestial friends and loved ones? We may even share the "profession" of God, which is to bring to pass the immortality and eternal life of man.

THESE AND a thousand other things have been provided for us. And what do they cost us? Just "ask, and ye shall receive; knock, and it shall be opened unto you." What a thrilling opportunity! What tremendous ideas are tied up in each of these seven little sentences. What great spiritual wealth and power can be ours if we live up to them. Try to imagine what a transformation there would be in our personal effectiveness if we just believed and practised the forty-five seconds' worth of success

ideas given by the Lord in section four of the Doctrine and Covenants.

We should constantly remind ourselves that the one business of life is to succeed. We are not placed here to waste our lives in failure. We can only live our mortality once, and this life is very brief. But if we are unfruitful and unproductive in our mortal stewardship, we will have all of eternity to remember and regret. The greatest waste in the world is not the devastation of war; the greatest waste in the world is that human beings, you and I, live so far below the level of our possibilities.

Therefore, the Lord has given us these seven key ideas to guarantee our success. We should get them into our minds and hearts and muscles as though the Lord had written them for our individual benefit, as he wrote on the Liahona to guide Lehi in the wilderness. Section four is a great spindle pointing out our way. If we follow it, it will lead us to magnificent accomplishment in our part of the work of the Lord.

Address Presented at the Cornerstone Laying of the London Temple

(Continued from page 502)

sacred and essential ordinances, obedience to which our Father has assured us will bring these things about.

We shall all go from here through the door called death, and shall rise through a literal resurrection, but, as Paul said, to different degrees of glory. (I Cor. 15:40-41.) We should not want our friends to think that we think we are better than other men are. Our father loves all his children. And all men will receive a just and generous reward for all their works. But God is a God of law and order, and he has prescribed certain commandments and certain required ordinances.

I cannot give you the ultimate answer as to why these things are so, and as to why these ordinances are essential—why the experience of mortality is essential to eternal progression; why Adam had to take on mortality to accomplish our Father's purposes for us; why it was necessary for our Savior to come as an atoning sacrifice; why he had to do what he did to break the bonds of death, that

all of us might be resurrected; why he said baptism is necessary for all men; why marriages must be performed by the power of the Holy Priesthood for continuance of the family in eternity; why other required ordinances are essential to man's exaltation and highest happiness.

But these things have been witnessed by the prophets of the past, and of the present, and by the revelations of the mind and will of God. And if we were to reject all we cannot fully explain, we should have to reject most of the realities, including life itself, for who can explain how life came to be in the first place—and who can deny that we live? And I am willing to trust him who gave me life here, to give me life hereafter, and to make it ever more meaningful. As Pascal asked: "Which is the more difficult, to be born, or to rise again?"

With the sobering awareness upon us of what it means to bear witness to other men, yet we would witness here this day that these things are true, and that the purpose of this

temple ties in with all that pertains to the highest happiness and peace and progress of man in time and eternity.

It is these convictions that have caused our people to erect this and other temples, for specific sacred purposes. It is these convictions that have brought us here today to lay the cornerstone of this Holy House.

And of this also we would bear witness: that God does live in literal personal reality; that he did make us in his own image; and that we were with him before we came here, and that it is his highest purpose to bring to pass our immortality and eternal life, with a joyous, happy, and everlasting reunion with our loved ones.

We would witness also, that Jesus the Christ is the divine and only be-gotten Son of God the Father in the flesh, that he is our Savior and will come again as he has said.

These things are real to us. I never knew my own father. He was taken from us by an accident, when I was ten weeks old. But I watched my

(Concluded on page 518)

THE IMPROVEMENT ERA

Four copper telephone lines to the moon



Last year, more than 800,000 miles of copper wire was used to install long distance and local telephone circuits in our state. That's enough wire to reach from the earth to the moon four times!

The copper for this wire was produced by Kennecott in Utah and sold in the shape of 250-pound wire bars. This is just one shape produced by Kennecott's refinery to meet the needs of its customers.

In addition, the refinery casts copper into cakes, billets, ingots and slabs. These different shapes serve Kennecott's customers by helping them to operate more efficiently in making a wide variety

of products for use in the home, on the farm and in industry.

By being aware of the special needs of each of its customers, and by satisfying them, Kennecott is able to compete with other producers of copper and operate successfully. And in the long run successful operations make a direct and important contribution to Utah's prosperity.

They result in millions of dollars spent annually in Utah on payrolls, supply purchases and tax payments—millions of dollars that circulate throughout the state and help bring better living to thousands and thousands of Utahns.

**Utah Copper
Division**

Kennecott Copper Corporation

"A Good Neighbor Helping to Build a Better Utah"

Address Presented at the Cornerstone Laying of the London Temple

(Concluded from page 516)

sainted mother rear nine of us, facing life full of faith, and never doubting—indeed, knowing that she would someday gently step through the door of death, and find him waiting there, and that they two would walk together always and forever.

May God bless you—bless us all—with his peace and protection, and the guidance of his Spirit, and with an awareness of the swift passing of time, and of the limitless realities of eternity, as we all seek our way back to our Father's presence, from whence we came, I pray in the name of our beloved Lord and Savior. Amen.

Decision

(Concluded from page 503)

"I have a husband and two children. An hour ago we had a home. It was comfortable and warm. Now my babies are frightened and cold. You had us chased like animals!"

The man's face darkened. "I suppose that fine husband of yours knows what it is to take care of you! He has been gone for eighteen months, preaching that religion of his to the Indians." His voice softened. "Mary, this isn't for you. What is this craziness of yours? Why have you allied yourself with these people?"

There was a crackle of underbrush, and a voice spoke. "Sister Wharton, we came as soon as we knew you were having trouble. Is this man bothering you?"

Mary's voice faltered for a moment; then she said. "No! This is my brother. He has come to take me back to my parents."

The men looked at one another, then one of them spoke. "In that case, I guess you won't be needing us, Sister Wharton. Come on, men, we might as well go back." They turned and began to walk away.

Mary called quickly. "But you are wrong, I do need you." She turned to her brother and said, "I am sorry, Stan. When I made my decision to join this Church, it was a permanent one. Nothing you can do will dissuade me. This gospel is bigger than the little sacrifices I have to make. It is much more important than life itself." Her voice choked, and she stooped and lifted her baby into her arms. She stood for a moment, poised uncertainly, then abruptly she turned and walked away through the underbrush.

NEW! THE BALDWIN CHORA-TONE PROJECTOR



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Now after years of intensive research in the Baldwin Electronic Laboratories...a new dimension in sound has been created. So great in scope...so beautifully warm in tone...it results in a rainbow of additional over-tones around Baldwin's authentic organ tone.

Most Important Advance In Organs Since The Invention Of The Electronic Organ!

Hailed as an outstanding achievement in multi-national sound projection, the Baldwin Chora-tone Projector brings new horizons of beauty to organ music. To illustrate the effect simply, compare the sound of the string section of an orchestra with that of a single violin. When a tone is played on one violin, you hear just the sound of one tone; but with a complete section of strings, a full dimensional effect is created

by many strings vibrating in unison. This, essentially, is the new dimension that the Chora-tone adds to the Baldwin Organ.

Completely Electronic—Easily Installed On Any Baldwin Organ At Modest Cost

The Chora-tone Projector is completely electronic in operation, and is installed as part of the amplification system to any model—from the versatile Orga-sonic Spinet Organ to the larger Baldwin Organs. If you already own a Baldwin Organ, you may have this unit installed at modest additional cost, or if you are considering the purchase of an organ, you owe it to yourself to hear the exclusive tonal advantages that the Chora-tone Projector offers. Your Baldwin dealer will gladly arrange financing if desired. Write now for free literature.

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By Pansy H. Powell

EACh DAY he totters out
To watch the sputtering motorboats and
think,
To feel the sunlight soothing on his shoulder
blades,
And hear earth's unerring cycle ticking on:
Sunup and noon and evening shadows lin-
gering—
And then the sharp reminder of the night!

Subscribers who wish to bind the 1956 volume of their ERA are informed that the annual index is still available from

THE IMPROVEMENT ERA

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Salt Lake City 16, Utah

THE IMPROVEMENT ERA

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*That's why I'm proud to feature Conoco Royal Service!
Every time you drive in, I pledge to:*

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and friendly personal service.
2. Clean your windshield.
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And, whenever you have the time, I will

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furs,
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Now...you can have the beauty and protection of cedar lined closets—easily, quickly and economically. Anyone who can drive a nail can install Brown's Supercedar. Nails directly to open studding or over old wood and plaster. Line any closet in your house...build a "cedar room" in your basement or attic and save on storage costs. The clean, outdoors aroma makes clothes smell fresh and good! Supercedar has 100% cedar oil content, available in easy-to-use seal-packed 4 and 8 foot bundles, tongue and grooved for fast, airtight installation. Plan now to enjoy the luxury of Supercedar!

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Building Material Distributors

Red Letter Days on Time's Calendar

(Continued from page 498)

the River Ribble, about thirty miles from Liverpool.

Upon arriving in Preston, Joseph Fielding, of the party, called on his brother, the Reverend James Fielding, who was the pastor of a congregation there. The missionaries were well received and were permitted to preach in the Vauxhall Chapel to a large congregation on the Sunday following their arrival.

Space will not permit a detailed account of the growth of the Church in Britain, but the reader will find a complete record in the history of the Church, the *Millennial Star, A Century of Mormonism in Great Britain* by Richard L. Evans, and other Church publications.

There was opposition to the missionaries and their work from the beginning, but in spite of that many were responsive to their message and the first baptismal service was held in the River Ribble on Sunday, July 30, 1837, when nine persons were immersed in the presence of several thousand people assembled on the banks of the river to witness the unusual open-air ceremony. (See Whitney's *Life of Heber C. Kimball*.) One hundred years later President Heber J. Grant, J. Reuben Clark, Jr., Richard R. Lyman, and Joseph J. Cannon, who was then president of the British Mission, and Hugh B. Brown held a service on the banks of the River Ribble near the spot where the first service was held. Hundreds of people on this occasion assembled to commemorate the event.

The rapid growth of the Church from the beginning is shown by the fact that five months after the arrival of these three missionaries the first conference of the Church of Jesus Christ of Latter-day Saints in Great

Britain was held on Christmas day, 1837, in Preston, The Cockpit where they met was a spacious auditorium generally used for cock-fights. About three hundred Saints were assembled. Many others for miles around Preston had joined the Church but were unable to be present.

The next decisive step in establishing the Church in Britain was taken as a result of a revelation to the Prophet Joseph Smith, now section 118 of the Doctrine and Covenants. In this revelation, John Taylor, John E. Page, Wilford Woodruff, and Willard Richards were called to fill vacancies in the Council of the Twelve. The Lord said, "And next spring let them depart to go over the great waters, and there promulgate my gospel, the fulness thereof, and bear record of my name.

"Let them take leave of my saints in the city of Far West, on the twenty-sixth day of April next, on the building-spot of my house, saith the Lord." (D & C 118: 4-5.)

When the place and date designated in this revelation became known, unfriendly neighbors undertook to thwart the purposes of the Lord and make it impossible for the members of the Twelve to start from that spot on their journey pursuant to the commandment.

While it was not usual for a definite date and place for a future event to be given by revelation, the dauntless leaders and valiant Saints of the Church determined that the word of the Lord should be carried out. Democrats had sworn that this was one of "Joe Smith's revelations" which would not be fulfilled. But early in the morning of April 26, 1839, Brigham Young, Heber C. Kimball, Orson Pratt, John Taylor, and John E. Page met at the designated spot. Others of the Council were unable to be present, but Wilford Woodruff and George A. Smith, having been recently ordained apostles, joined the others, and this made seven or a majority of the Council in attendance, together with ninety members of the Church, and thus the word of the Lord was vindicated and shortly thereafter members of the quorum left for Great Britain.

When preparations were being made for opening the British Mission, there was raging one of the bitterest

(Continued on page 522)

THE IMPROVEMENT ERA



Come on in... the Service is Fine !



Brushing out your car is one of those extra gestures of hospitality that explain why people say "the service is fine" at Phillips 66 Stations.

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Your Phillips 66 Dealer believes that in the *service* he gives, as well as in the *products* he sells, "It's Performance that Counts." Drive in to his station soon.

PHILLIPS PETROLEUM COMPANY



Stop at Phillips 66 Stations for HOSPITALITY ON THE HIGHWAY

Red Letter Days on Time's Calendar

(Continued from page 520)

and most severe persecutions in the Church's history.

Indicative of the divine guidance of these early missionaries, and of the fact that the soil had been prepared for the gospel seed, is the success attained by Wilford Woodruff, later to become President of the Church in 1840. During the first thirty days after his arrival in Hertfordshire, he baptized forty-five preachers and one

hundred sixty members of a sect known as the "United Brethren." One chapel and forty-five other houses licensed for religious service were placed at his disposal. During the next eight months some eighteen hundred souls were brought into the Church through baptism, including two hundred preachers of various denominations. The work of Wilford Woodruff centered at that time in Hertfordshire, Gloucestershire, and Worcestershire.

During his labors there he was visited by President Brigham Young and Dr. Willard Richards, and it was here that John Benbow, to become noted in Church history, was baptized. It was he who advanced the first three hundred pounds to print the first British edition of the Book of Mormon.

During the year 1840, a majority of the twelve apostles were in England. They convened in quorum capacity and held a conference in the Cockpit at Preston, Lancashire.

The missionaries were busy publishing and distributing the Book of Mormon, tracts, and hymnbooks. They held regular meetings, baptized hundreds of people, organized branches of the Church, and ordained men to the priesthood. The three-months period from April to July 1840 is known as the busiest and most successful in the history of the British Mission. Another conference of the Church was held in Carpenters Hall, Manchester, on the sixth of July, 1840.

The *Millennial Star* became the official publication of the Church in England in May 1840, with Parley P. Pratt as editor. It has the longest record of continued publication of any periodical in the Church, and many of the General Authorities of the Church have served as its editors.

During these early days the gospel was also carried to Scotland, Ireland, Wales and the Isle of Man, and from these countries have come many of the leaders of the Church. David McKay (father of President David O. McKay) and Charles W. Nibley came from Scotland; Charles A. Callis from Ireland; Presidents John Taylor, George Q. Cannon, John R. Winder, Charles W. Penrose; Elders George Teasdale, James E. Talmage, George Reynolds, Brigham H. Roberts, John Wells, and John Longden are among the leaders of the Church who were born in England. Wales gave the Church Evan Stephens, who became leader of the Tabernacle Choir and composer of many favorite LDS anthems; also Dan Jones, who became a close associate of the Prophet and was with him the night of his martyrdom. He later did a wonderful work in Wales, where hundreds were brought into the Church and numerous branches were organized. Also, most of the present General Authori-



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without
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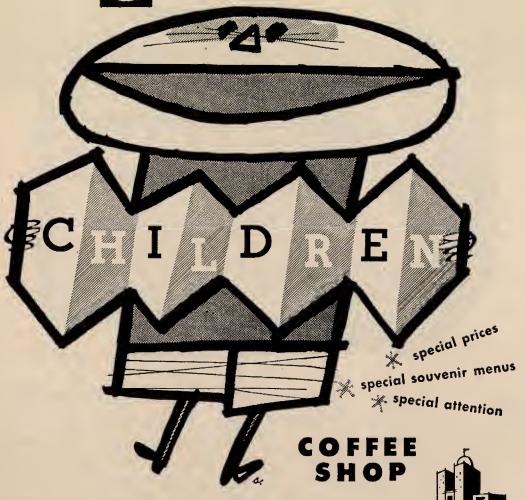
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Hotel Utah Max Carpenter, Manager

Red Letter Days on Time's Calendar

(Continued from page 522)

ties of the Church trace their lineage back to the British Isles.

Eight of the nine presidents of the Church—excepting only the Prophet Joseph Smith—have labored in or presided over the British Mission, and twenty-six men, who were at various times members of the Council of the Twelve, have presided there. The European and British Mission were under one presidency until the year 1928 when, by appointment from the First Presidency, Elder A. William Lund became president of the British Mission to preside under the direction of the European Mission president, Dr. John A. Widtsoe. President Lund was followed in turn by James H. Douglas, Joseph J. Cannon, Hugh B. Brown, Selvoy J. Boyer, Stayner Richards, A. Hamer Reiser, and Clifton G. M. Kerr. Others were appointed as acting mission presidents during periods of war, notably A. K. Anastasiou.

In the early days of the British Mission there was considerable opposition and some persecution which persisted down to and including World War I, but there was a noticeable change after 1918, and today the Latter-day Saints are well and favorably known throughout the British Isles. There are at present sixty-five Church-owned buildings in Great Britain. Through the years a total of 7,124 missionaries have labored in the British Isles where 128,852 converts have become members of the Church, 56,767 of whom have emigrated to America, as officially recorded. In the fourteen districts and nineteen branches now organized there are 9,850 members and 175 full-time missionaries. The LDS servicemen who were stationed in England during World War II (and there were thousands of them), made many friends and helped to allay prejudice.

Since the recent tour of President David O. McKay and the Tabernacle Choir, when ground was broken for a temple in England, the attitude of the British people toward the Church is more tolerant and friendly. On May 11, 1957, Elder Richard L. Evans of the Council of the Twelve, presided at the ceremony of laying the cornerstone of the temple, the first to be erected in England and the third in the British Commonwealth.

Indicative of how times have changed, it is noted that on his first trip to England Brigham Young spent twenty-eight perilous days on the water. The same trip can now be made in nine hours or less.

We commemorate the one hundred twentieth anniversary of the opening of the British Mission, which, like the restoration of the gospel, was the culmination of long and thorough preparation. The rich harvest, which is still being garnered, attests the inspiration of those who prepared the soil and all others who planted and watered. He who gives the increase knew the end from the beginning and over-ruled all to conform to his calendar of events.

The restored gospel is not only a direct result of all this world-wide preparation, but also the Church is the Lord's chief agency in preparing for the greatest of all world events. The celestial clock will soon strike again to signal the beginning of the millennium, when Jesus the Christ will rule and reign as King of kings and Lord of lords during one thousand years of universal peace.

A Record Campaign

(Continued from page 515)

The Southern States Mission led all Church units in total subscriptions, the only unit besides South Los Angeles to exceed two thousand subscriptions. Divisions and reorganizations have not noticeably interrupted ERA campaigns in the Southern States Mission, a double citation winner for many years.

Duchesne, the Surprise Stake of the Year

Among the new citation winners this year is a stake that has been heard of very little—if any—in ERA campaigns of the past. For many years Duchesne Stake has been near the bottom of the list. Until this year they had not reached the Cash Award Minimum since 1952 and even then they placed near the bottom. In 1955 only one stake (and that one has a language problem) placed lower than did they. In 1956 they climbed a little and were listed in 180th position in percent.

After getting a year's experience, the newly appointed stake ERA directors decided it was time for

(Continued on following page)



COOL! QUICK! NO BAKING OR COOKING

Strawberry Pie

MADE WITH
THE MILK
THAT WHIPS—
MORNING MILK

STRAWBERRY PIE

(Makes single crust 9" pie)

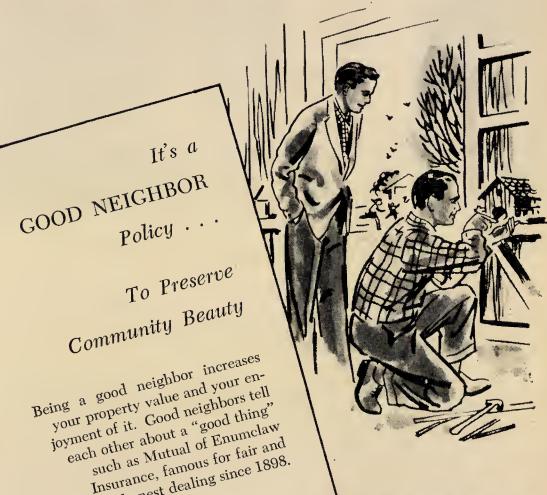
1/4 cup sugar
1 1/2 cups fresh sliced
strawberries
1 3-oz. pkg. strawberry
gelatin

3/4 cup undiluted MORNING
MILK
1/4 cup lemon juice
9-inch crust pie crust*

Combine sugar with sliced strawberries. Dissolve gelatin in hot water. Cool gelatin to thickened and syrupy consistency. Chill Morning Milk in refrigerator tray until soft crystals form (about 15-20 minutes). Whip Morning Milk until stiff (about 1 minute). Add lemon juice and whip very stiff (about 2 minutes longer). Fold cooled gelatin and strawberries into whipped Morning Milk. Spoon into crust crust. Chill until firm (about 2 hours).

*For crumb crust, mix 1 1/2 cups graham cracker crumbs with 1/4 cup melted butter and 2 tablespoons sugar. Line crust with crumbs and sugar.

NOTE: A 10-oz. package of frozen strawberries may be used in place of fresh berries and sugar.



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A Record Campaign

(Continued from preceding page)

Duchesne Stake to fill the assignment given by the past several presidents of the Church, that of placing the magazine in every possible home. With personal testimonies of the good they were accomplishing, they organized campaigns in each ward, personally accounting for many of the subscriptions that were secured. They made posters, presented skits, gave direction and leadership, wrote personal letters to nonsubscribers and

encouraged ward and stake officers to support this important missionary effort. It was not an easy task by any means, but the record indicates their success.

Duchesne had to climb over, so to speak, almost every stake in the Church to place among the leaders this year. But that they did and placed eighth in percent, had the largest gain in percent and totals over last year to win a triple citation, and qualified five wards for the Hall

of Fame. From next to the bottom to near the top in two years is an unequalled record of achievement in recent ERA campaigns.

Other Citation Winners

A look at the citation list reveals many familiar names. Among the repeat winners are South Los Angeles, Moapa, Bountiful, Blackfoot, East Los Angeles, South Idaho Falls, South Blackfoot, Santa Monica, Liberty, Big Horn, Las Vegas, East Jordan, and Florida. Among the missions, all are repeats except Great Lakes, who displaced Central States. Newcomers to the winning circle this year are Young, East Phoenix, Reseda, Burbank, Duchesne, Denver, Phoenix, and Grand Coulee stakes. Some of these are relatively newly organized stakes, such as Reseda, Grand Coulee, Burbank. Others such as Young, Phoenix, and East Phoenix have returned after several years' absence.

Three of these stakes, Moapa, Blackfoot, and Grand Coulee—qualified all their wards for the Hall of Fame. South Los Angeles qualified nine out of twelve, South Blackfoot and Duchesne had five of eight qualify by securing subscriptions equal to ninety percent or more of the families on record. In all, there were more than one hundred wards and one hundred mission branches that reached the Hall of Fame, the highest recognition given to wards or branches.

Several stakes are conspicuous because of their absence from the citation list this year. Long Beach, a citation winner for twenty consecutive years, missed a citation by ten subscriptions. They sent in over one thousand subscriptions, but that wasn't quite enough. This number would have qualified them for a citation in any past year but not in this record-breaking campaign. Central States Mission also had a very successful campaign, exceeding the one thousand mark but narrowly missing top honors. Two other perennial winners not seen among the citation stakes for the first time in many years are Los Angeles and Union stakes. Nevertheless, they did not miss by very far and posted records of which they can be proud.

Remarkable as this year's accomplishments were, there is an almost universal feeling which has prompted expressions such as: "We could have done more," or "Just wait 'till next year." This is indeed a healthy sign.



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Graduates of Brigham Young University are in demand over the nation because of their superior training not only in their academic fields but also in preparation for life. An outstanding faculty and finest college equipment in more than 60 departments prepare students for tomorrow's leadership in hundreds of important vocations and professions. Get your education the Y's way. Plan NOW to attend autumn quarter. For information write Public Services at—

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We have been reminded many times that "Success is never final." Records are made to be broken, and we look confidently to the future.

60th Anniversary Campaign

The ERA campaign for next year is already being referred to as "the greatest." This is the sixtieth anniversary year. To celebrate it, our 150,000 subscribers are being offered "The Greatest ERA in Sixty Years." Never before has the magazine planned as many special features for one year.

Beginning in November, its 60th birthday, the ERA will take on a completely "New Look." The front cover will be totally redesigned and similar treatment will be given the entire magazine. A few of the prominent physical changes that will be put into effect are: less type on the pages, better illustrations, improved layouts, better engravings, and better printing. This year should see the ERA become the best-looking Church magazine in the world.

The really exciting thing about the ERA's sixtieth year is its editorial content. Many "bonus" features are being added and at no extra price to the regular subscriber. The first of several such features will come in November when the ERA will present on an eight-page full-color insert reproductions of the fabulous Cody (Wyoming) chapel murals. These murals, painted by the famous artist, Edward Grigware, depict events of LDS history in a most dramatic way. They will be accompanied by a brief account of the historical highlights illustrated. This one feature will be worth the price of a full year's subscription and will make the November 1957 issue one of the best, for missionary and teaching purposes, ever published.

Other "bonus" items will include: A series of articles for youth and parents, written by W. Cleon Skousen, eminent Church author, educator, and law enforcement officer, with illustrations by world-renowned artist Arnold Friberg of "Ten Commandments" fame; Priesthood and Womanhood articles by Leah D. Widtsoe; Leadership Development, a series written by Elder Sterling W. Sill; enrichment material for all Church families on the ward teachers' messages, written by various of the General Authorities; articles for teen-agers by the nationally known writer Elaine

Cannon; articles by General Authorities, written especially for the ERA; a fun section on the scriptures; and many other articles, stories, and sections that will interest and delight every member of the family.

The ERA will soon begin its sixtieth year of service to the Church. The future is bright with new plans, yet the same sound general objectives will continue to guide this great missionary magazine as they have since its beginning. These objectives as outlined briefly by Elder John A. Widtsoe many years ago are:

1. To be the Voice of the Church.

2. To be the interpreter in gospel terms of world events.

3. To keep the readers abreast of increasing knowledge.

4. To supply the entertainment that comes from stories, poetry, and art.

The Church has large numbers of gifted, trained members with stories to tell and worth-while thoughts to express. With their skills and with the help, inspiration, and guidance of the servants of the Lord, the ERA will become in the year ahead even more "a magazine unique in its mission and great in its service."

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Hi-Land Extra Rich with extra cream—extra nourishment.

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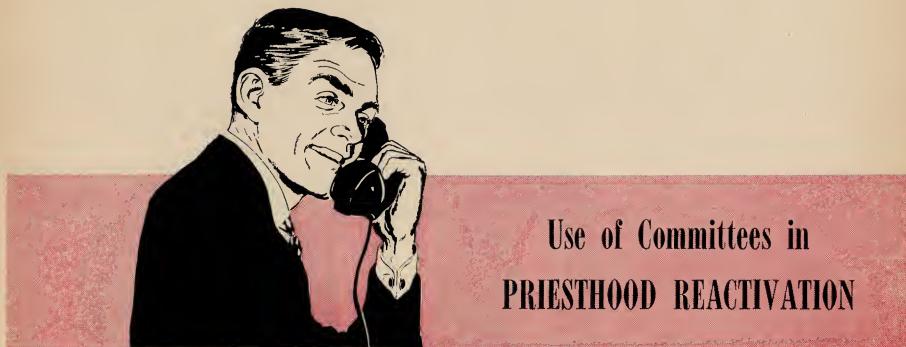
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Here's o new Hi-Land treat...low calorie frozen dessert. Vanilla, chocolate or strawberry.

Look for the girl on the scales. She identifies Hi-Land's low calorie frozen dessert, cottage cheese and skim milk—the healthful way to keep your diet in balance and your weight under control.

Hi-Land low calorie cottage cheese—delicious way for calorie control.

Melchizedek Priesthood



AT THE PRIESTHOOD leadership meetings to be held in all stakes during the third quarter of 1957, the brethren are going to discuss the part which quorum committees play in priesthood reactivation.

Then in every stake, the members of the stake Melchizedek Priesthood committees are expected to train both the quorum presidencies and the quorum committees, at the regular stake priesthood leadership meetings, in how quorum committees can be used effectively in priesthood reactivation.

Now what part do quorum committees play in priesthood reactivation? How can they be used to get inactive brethren started on the path of renewed Church activity? Are the committees in the quorums of your stake organized and functioning so that much of the load is lifted from the shoulders of quorum officers? so that more persons are being led along the path of service and increased spirituality?

It should be remembered that the first objective of priesthood reactivation is to get a Church assignment for each adult brother. After a brother begins to work in the Church, after he begins to give of himself to the cause, then he can be led along the path of temporal and spiritual progression, then he can be prepared for temple marriage and gain the hope of

eternal life. Priesthood reactivation is not complete until the inactive brother has received the Melchizedek Priesthood and been sealed to his family in the temple.

There are, of course, three standing committees operating in every properly organized Melchizedek Priesthood quorum:

1. Personal welfare committee
2. Church service committee
3. Fact finding and reporting committee

Pages 30 to 38 of the Melchizedek Priesthood *Handbook* outline the objectives and fields of action of these committees and show their relationship to the quorum presidency. Members of stake Melchizedek Priesthood committees, quorum presidencies, and standing quorum committees should virtually commit these pages to memory. But what is more important, they could carry out their respective parts in the priesthood program in conformity with the policies and procedures therein set forth.

Although the work with senior members of the Aaronic Priesthood does not call for, and under present circumstances does not warrant, the organization of these committees in quorums of senior members, yet from time to time special task committee assignments will be made, and the

principles governing the use of committees for reactivation purposes will apply.

WHY HAVE COMMITTEES?

Almost no work of importance in the Church is ever undertaken until it has been considered by a committee. In a sense, the First Presidency is a committee; the same is true of the Council of the Twelve, of the stake presidency, of the ward bishopric, of the quorum presidency. When several brethren of varied experiences consult together on a program, the probability is that a wiser and more workable arrangement will result than if only one person has opportunity to put his views forward. Thus the work of the ministry itself is done more wisely and effectively through consultation and united effort than by individuals. ". . . in the multitude of counsellors there is safety." (Prov. 11:14.)

Further: The Church programs are not designed just to get work done, to get assignments filled. They are designed to make the priesthood operate in the lives of those who hold it, to lead men along the paths of service and righteousness so that they as individuals will be heirs of salvation. The Church programs are designed to give experience and the privilege of

service to Church members so that they will thereby grow in faith and gain peace in this life and eternal life in the world to come. Quorum committees provide opportunities for service in the ministry of the Master.

PRINCIPLES OF COMMITTEE ADMINISTRATION

In many quorums the following principles have been helpful in giving a proper perspective to the operation of quorum committees:

1. A quorum presidency has only a certain amount of time in any week to spend on quorum work. It cannot carry the load alone any more than a ward bishopric can do everything in a ward by itself.

2. Active brethren, those working in ward and stake positions do not need as much attention from quorum officers as inactive brethren do. Normally it is no problem to get active brethren to partake of the fraternalism and blessings of the quorum.

3. Quorum presidencies find it more profitable to spend most of their Church service time with inactive and unassigned brethren.

4. Too often the projects the work to be done, is thought of as more important than the men who do it, so the work is assigned to those who will do it with less urging, those who are already in service. In reality the emphasis should be placed on the

man and not the assignment. Every Church project contains opportunities to bring an inactive brother into the work, which when finished may have been the key to his return to activity. It is more important who is assigned to the work than the time of its completion.

5. No leaders have the right to make the decision for a quorum member as to whether or not he will accept an assignment. This decision must be made by the member concerned each time there is a possible project. Committee chairmen must give each man, no matter how inactive, many opportunities to serve, even though the response is constantly negative.

6. A quorum program made up of many quorum projects which have been originated by the three standing committees and manned by the non-assigned and inactive brethren is the ideal to be reached.

7. The most satisfying projects in quorum work usually come from the plans and activities originated by the quorum committees.

ORGANIZING QUORUM COMMITTEES

Many quorum presidencies have found the following procedures highly effective in organizing their quorums:

1. In the regular weekly meeting of the quorum presidency, three lists of names for the three committees

are drawn up. Do not divide the quorum into three groups and put all members on those committees, but have committees of a workable size.

2. Some unassigned and inactive brethren themselves may be included on each standing committee, thus using each committee itself as a re-activating tool. There will be a tendency not to include a nonworker. Resist it. Instead, put him on with some active brethren and then get him to work.

3. Get approval of the quorum for the committee appointments.

4. A member of the presidency calls personally on the brethren listed to serve on the committee of which he is chairman and invites them to the meeting of the committee. Let them know that they have been sustained in the position by the vote of the quorum.

5. Standing committees are planning groups. When the committee meets, it should plan its work for a year. See that the committee members do most of the talking and suggesting. Keep within the objectives set by the Melchizedek Priesthood *Handbook*.

6. Dovetail your plans with those of the other two committees when you hold your next presidency meeting.

7. Then get quorum approval of the whole program.

8. Now call a committee meeting to arrange to implement the initial events through task committees.

OPERATING THROUGH TASK COMMITTEES

Suppose the Church Service Committee has planned a dance for October 30. That committee then appoints "task" or "sub" committees from unassigned and inactive members of the quorum. For instance:

Job	Number
Hall	2
Orchestra	2
Refreshments	3
Program	2
Invitations	2
Tickets	4
Transportation	2
Reception	4
Clean Up	8

(Concluded on page 539)



—A Lambert Photo



The Presiding

Designation of Steward One of Honor for Teachers

PRESIDENT MCKAY has frequently referred to ward teaching as a stewardship and to ward teachers as stewards. Some ward teachers fail to realize how complimentary this appellation really is. This is because a steward is sometimes mistakenly thought of as a servant performing menial tasks. The designation of steward was originally applied to officials in households of royalty. In this position they were classified as noblemen. They were considered men of great influence.

The steward was responsible for the management of servants, the provision and dispensation of supplies, the collection of money, the expenditure of funds entrusted to his care, and the complete management of the affairs of his lord. In many instances he transacted all legal and financial work for his employer. In short, he was the custodian and guardian of the goods, moneys, and property entrusted to him by his master, for which he was expected to render faithful accounting.

In the Meridian of Time, a steward

was a man of prominence. Jesus dignified the office when he told the parable of the "unjust steward." (Luke 16:1-8.) Paul classified the bishop as the steward of God. (Titus 1:7.) Peter designated all Christians as the "good stewards of the manifold grace of God." (1 Pet. 4:10.)

In the Doctrine and Covenants the Lord made reference to the terms steward and stewardship fifty times. On each occasion he encouraged stewards to be wise and faithful in the discharge of their duties. He warned those who were wicked and negligent of their need to render a more faithful accounting; otherwise, they were to be cut off.

Ward teachers should not only consider it a privilege to be designated as stewards but also a distinct honor. Faithful ward teachers are noblemen of high rank in a royal household. They bear the priesthood of God. Peter gave a fitting description of them in these words:

But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar peo-

Self-Discipline

ONE OF THE fundamentals of success in the ward teaching program is discipline. In the sense that it is needed in this work, discipline does not mean personal subjugation or obedience by compulsion. Neither does it mean punishment in any form. It is a conquest of self. In this program there are difficult things that must be done whether we like it or not. Discipline trains leaders and ward teachers to accept the responsibility of doing the less pleasant tasks with the same fervor that is exhibited when doing more pleasant work.

This quality of character is better known as self-discipline. It includes the habit of cheerfully undertaking imposed tasks in compliance with rules and regulations, whether made by one's self or by others. Self-discipline does not yield to postponement and dillydallying. It consists of doing today the things we know should be done today. It is the faithful performance of duty. Self-discipline supplies the type of training which makes us conscientious and improves the quality of our work. It teaches us to face difficulties and disappointments courageously and to persevere steadfastly. It increases our capacity to achieve.

SUNSHINE TO SNOW



Maricopa (Arizona) Stake honored members of the Aaronic Priesthood with 100 percent attendance records by taking them to the mountains north of Flagstaff. Some of these young men saw snow for the first time.

ple; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light. (1 Pet. 2:9.)

While ward teachers are not given the custody of material substance, they are entrusted with something far more precious in the sight of God—the souls of men, women, and children assigned to their guardianship. They should not overlook the fact that as stewards of old were expected to render an accounting, they, too, will be required to make a complete report of their stewardship at some time before the Lord. It will be a happy day for those who have been steadfast. It will be a day of sorrow for those who have wavered in the performance of duty.

Bishoprict's Page

Challenging Record



Melvin J. Ward

We proudly present Melvin J. Ward, who maintained a perfect record of attendance at priesthood and Sacrament meeting during the entire seven years he was a deacon, teacher, and priest in the Aaronic Priesthood.

Melvin is a member of the Wilmington Ward, Redondo (California) Stake.

Working With Senior Members Brings Happiness

I HAVEN'T KNOWN what real happiness is until now." Tears of joy welled up in his eyes as he looked into the face of his group adviser. "I want you to know how I appreciate what you have done for me and my family. You have made the sun shine again. You have given us new purpose in life. My wife and I will be eternally grateful to you."

This was a real payoff. These few words of appreciation were well worth all the time that had been spent, the hours and hours of planning, and the many visits that had been made. This was pay in satisfaction that can't be bought with money.

This good man had recently been ordained an elder and had taken his family to the temple for endowments and sealings. For many years he had been a senior member of the Aaronic Priesthood and inactive in the Church. During the past year he and his family had been visited regularly by a group adviser whom the bishop had assigned. Gentle persistency on the part of the group adviser had gradually overcome the

Study Guide for Ward Teachers

July 1957

Obey the Law!

FOR MORE than a hundred years Latter-day Saints have declared to the world that "we believe in honoring, obeying, and sustaining the law." Because of this definite statement of our belief, which is accepted without reservation by every true Latter-day Saint, and because such action indicates the highest type of citizenship in any nation, every member of the Church should take pride in obeying the law in every respect.

Those who obey the law bring honor, credit, and respect not only to themselves, but also to the Church in its entire membership.

Those who violate the law discredit not only themselves, but the Church as well.

While every good citizen should honor, obey, and sustain the law, Latter-day Saints should be leaders and exemplars. It is a part of our religion; it is one of the standards of the Church.

Obedience to law would eliminate much of the difficulty, suffering, and embarrassment which now annoy us. Traffic law violations—ignoring stop signals and warning signs, passing on hills and curves, speeding, failing to give proper signals, and lack of respect for the rights of others—bring trouble, suffering, expense, and all too frequently, death. In many cases the innocent suffer with the guilty.

Liquor laws, tax and revenue laws, those governing property rights, moral laws, and other statutes made for the protection and advancement of society should have full support and compliance from every member of the Church.

We proclaim to the world that we believe in honoring the law. That which a person really honors is never violated. We say that we believe in sustaining the law. To sustain means to uphold, support, and defend. We also say that we believe in obeying the law. Surely there can be no misunderstanding as to the meaning and intent of the word obey.

True Latter-day Saints have a reputation of being good citizens and supporters of law and order. But how much better would that reputation be if every member would prove in action what he says in words—honor, obey, and sustain the law? To do this is a duty we owe to ourselves as Latter-day Saints, to the Church which has declared its beliefs and principles, and to the nation in which we live.

Ward teachers should stress the twelfth Article of Faith, and in all kindness urge all members to respect their obligations and make every effort to honor, obey, and sustain the law. We should stand out before the world as a law-abiding people.

INTRODUCTION OF STUDY GUIDE FOR AUGUST 1957

The Standards of the Church

The standards of the Church are the standards of the gospel of Jesus Christ. The Savior, in the Meridian of Time and again in this dispensation, has set up the standards by which every Latter-day Saint should live. Absolute honesty, strict chastity, and personal purity are exacted of all who would find favor with the Master. A true Latter-day Saint is clean in thought and action.

feeling of irritation the inactive member had felt and the resistance he had shown to the early contacts. The group adviser had been very understanding and tactful. They had discussed together things of mutual interest until a bond of friendship had

been created. They had confided in each other and helped each other with personal problems. Together they had tapped the gospel for solutions to their problems, and an abiding testimony of the gospel had developed.



Learn to Play

LEARN TO PLAY. Mothers and fathers, especially those of you with young children and teenagers, answer the beckon of these warm summer days. As often as possible, at least one early evening each week or on Saturday afternoons, go with your family to the park, canyon, or into the backyard to enjoy together some competitive, active games.

This outdoor, fun time together will not only be enjoyable and relaxing but will also strengthen your family ties, acquaint your children with the experiences of winning and losing, and how to react to these experiences,

and will provide exercise for those seldom used muscles. Perhaps you will have to learn to play hopscotch or kickball all over again—but do it, for the sake of your children.

If Alma Heaton, instructor in the Brigham Young University Department of Recreation and member of the MIA general board dance committee, could talk to every young Latter-day Saint couple, this is likely what he would say. His wide experience directing the recreational activity of all ages, separately and mixed, in groups of tens and groups of five hundred; his playground supervision

work with young people; and his success in providing healthful, fun activity for his own children and for those fortunate enough to live in his neighborhood have resulted in this strong belief: Too many parents neglect their own and their children's need for physical exercise, opportunities to build good sportsmanship in the very young, and, most important, a delightful way to spend time together as a family.

He refers, as an example, to the fact that fifty-nine percent of the children studied by Charles A. Bucher of New York University in a recent survey said they had no outdoor fun activity with their parents. Nearly all expressed a wish that they could have this experience.

Last month in *Today's Family*, Israel C. Heaton discussed the importance of family recreation and suggested activities particularly suitable to the indoor gathering. Alma Heaton, a brother, who has similar abilities and interests in recreation,

Today's Family
EILEEN GIBBONS
Editor

continues our discussion with suggestions for outdoor fun, emphasizing competitive games which are particularly suited to the family group because they are simple, do not need extensive space and facilities, and can be enjoyed by young and old. Necessary equipment is easy to acquire and economical.

Alma Heaton sees in family outdoor recreation a great boost to the all-Church sports tournaments of future years; not because family fun may train individuals for a particular sport, but because it can build healthy bodies, teach good sportsmanship, and stimulate in children a love for participation in sports which will enrich the rest of their lives.

Time and again, this recreation leader has been amazed at the physical weakness in many of the young boys and girls who have come under his supervision. Many are unable to lift their own weight, or even to compete successfully in games which demand average strength and skill.

Among activities found by Brother Heaton to be most popular and most suited to family groups are those played with old automobile inner tubes which are too worn for the road. Patched (let Junior help), these inner tubes will last indefinitely as recreational equipment, providing a variety of games which will tire youngsters long before youngsters tire of them. If there aren't one or two old inner tubes lying in your own garage, most service stations are happy to save them.

In most of the following inner tube games, competition is keen, with no

(Continued on following page)



So easy! 50% more jelly ...and fresher flavor

because you boil only 1 minute with **SURE-JELL** or **CERTO**



Recipe: perfect homemade plum jelly. Crush 5 lbs. ripe tart plums. Simmer 10 min., covered, with 1½ cups water. Squeeze through jelly bag or cheesecloth layers. Mix 5½ cups juice with 1 box Sure-Jell in saucepan. (Or use Certo—recipe on bottle.)



Bring to boil over high heat, stirring constantly. At once, stir in $1\frac{1}{2}$ cups sugar, bring to boil again. Boil hard 1 min., stirring constantly. This short boiling time gives you fresher flavor! And less juice boils away, so you get up to 50% higher yield!



Remove from heat, skim off foam and pour into glasses. Paraffin at once. Yield: 12 medium glasses, at mere pennies a glass! And you're *sure* of perfect results with all kinds of fruits—when you use powdered Sure-Jell or liquid Certo!

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• POPULAR WITH MILLIONS
OF HOUSEWIVES...
AT ALL LEADING GROCERS

Learn to Play

(Continued from preceding page)

need for pretense on the part of parents. Six-year-old Mary will sometimes beat Mom; Junior will outdo Dad; and sister will shame big brother. If Mary plays much hopscotch, for example, she has excellent balance and can jump easily down a row of inner tubes. Meanwhile Dad's weight and bigger feet are going to be a definite disadvantage.

1. Lay several inner tubes in a row and take turns jumping from rim to rim, without touching the ground, then from center to center without touching the tubes. Rearrange the inner tubes zigzag fashion and try these jumps again. They take balance and skill, as do dozens of jumping games which are possible. They appeal to all ages, but are especially liked by the younger children because the inner tube's "spring" gives feelings of confidence and buoyancy.

2. Straddle an inner tube, feet resting on the bottom inside, and jump (like a kangaroo). Take turns—or all do it together if you have enough inner tubes—seeing who can stay on the longest; then who can arrive first at a marker placed several yards away. Acquire a few smaller inner tubes so children under six can participate.

3. A line game sure to be popular is played by designating the person at the head of a line as leader. He rolls an inner tube toward the line, and each member of the family must jump over the tube without touching it. Mom and Dad, whose longer legs make jumping over the tube too easy, must jump sideways. Whoever touches the tube must go to the end of the line, while the others move forward. The first person to jump free three times replaces the leader.

4. A game sure to arouse its share of laughs is played with Mom and Dad inside one inner tube, back to back, holding the tube around their waists, and Junior and Mary teamed up the same way. A race across the lawn will usually find the youngsters way ahead, and after they have won, they will enjoy watching their parents struggling along sideways, perhaps tripping to find themselves "trapped" by an inner tube.

5. If you have several inner tubes, tie them together into a funnel. Games can entail crawling through for speed,

taking turns lying in the middle and being rolled around the lawn, diving through one tube and landing on top of the rest, walking along the top of the tubes without falling, and a variety of tumbling stunts which youngsters find more fun on inner tubes than on mats. An old quilt or small mattress stuffed into the funnel will give it more body for these latter activities.

6. If you are in an area with large trees, make a "mass production swing" by stringing a cotton rope (which is easier on the hands than regular manila rope) between two trees about forty feet apart. The center of the rope should be about five feet lower than the ends. String enough inner tubes on the rope for the entire family. You will find that children love to play above the ground, hanging with their hands, and throwing their feet up over the rope while Dad gives them a swing. This is good exercise for the whole body. By attaching a short rope to the swing, Dad can pull the whole family at once. Even without the inner tubes, these ropes are fun to play on and swing from.

7. Less active games might include rolling inner tubes for accuracy, or taping down their valves and then pitching a ringer over the head of Junior or Mary while they run around the lawn. The possibilities are endless.

Somewhat more difficult than automobile inner tubes to acquire and to store when not in use is the airplane inner tube, but its potential for fun makes it a worth-while investment. Army surplus stores often have them on hand at small cost. Set the inner tube on a mat or old mattress. It has so much spring that Dad will have difficulty keeping up with his children in forward rolls, backward rolls, dives, head stands, and hand stands. The whole family can compete at jumping a cross bar held at different heights above the tube.

A CLOSE SECOND to inner tubes in popularity are pillows made from the legs of Dad's old trousers. Army surplus stores usually have inexpensive pillows whose feathers can be used. Fill each trouser leg half full, leaving the other half for a good hand hold. For double strength (and most boys will give these a good workout)

one pant leg can be placed inside another.

Lay on the ground a two by six foot plank, an airplane inner tube, or tie two automobile inner tubes together and set two more, similarly tied, about six feet away. Let a member of the family stand on each end of the plank, side of the airplane tube, or on each pair of smaller inner tubes, and try to destroy his competitor's balance, knocking him off his perch. With the younger children, make a rule: no hitting above the shoulders.

Pillows can also be used in circle tag games, balanced on the head or held between the knees in novelty races, for tossing games, "hot potato," and "pass over and under" line games. Sometimes shorter pillows are more suitable, and they can easily be made by using half a pant leg.

It is impossible to give further detail here, but any number of games are within the imagination of anyone. The family who will acquire several inner tubes and make a few play pillows will have no difficulty creating their own games.

Brother Heaton seldom goes anywhere without his homemade recreation kit, which contains an almost endless variety of game possibilities. Sometimes he brings out the games one at a time; sometimes he lays several of them in a circle on the lawn or patio so that participants can progress from one to the other. One of the games his kit contains is a broom handle to which has been attached an empty sardine can and a two-inch sponge ball on a two foot string. The ball is tossed into the air by swinging the stick upward, and the aim is to catch the ball in the can.

This kit also contains a muffin tin for tossing discs or coins, and paddles, balloons, Ping-pong balls, twine string, blocks, paper sacks, hoops, stilts, bean bags, blindfolds, clothespins, wheels, matchboxes, elastic bands, brooms—and of course, some inner tubes, pillows, and rope. Each item suggests several games. Even the kit, handmade from two 2' x 2' x 5' wooden boxes hinged together, is used to play box hockey.

Every family could use such a kit—and would use it once it had been made. Its construction and the assembling of equipment and ideas for

(Concluded on page 537)



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"HOME STUDY"
CATALOG

"Something to get up for..."

Richard L. Evans

WE WERE touched and moved in our hearts by the lighter step, the happier look, and the eager lift in her voice. She was no longer young, something short of being called elderly, of unknown age, but she had found a humble and congenial job. "It gives you something to get up for"—she said—and there was a light on her face as she said it. "Something to get up for!" Then we remembered the man, past the age of retirement, living alone; some friends, but no family; enough to live on, but little to do, who said somewhat sadly almost those same words, but with an opposite application. "There isn't much to get up for in the morning," he said. We all need something "to get up for." Getting up may not be necessary as a matter of money. There may even be no urgent obligations or pressures or dependents. But if we don't have something to get up for in life, we are surely going to get down. We are all at our best when someone or something needs us, when something is depending upon us. We have to have something to get up for, for the effective living of life. The teacher has to "get up" for his teaching. He may not feel up to it; he may be weighted with worries or personal problems, but he has to play the part; more than that, he has to live the part, and actually feel the earnestness and enthusiasm that the student must feel from him. Parents have to be up for their children, even when there are worries, even when hearts are heavy. (The cheerful greeting of children returning from school, the feeling that home is a pleasant place, a place of faith and confidence and courage, will help make a boy and a girl feel they want more to come home, and will give a wonderful lift to life.) We all need something to get up for. Even if we've retired, even if working isn't necessary for our survival, it is necessary for the lift in our lives. And the person who takes the risk and responsibility of planning and providing constructive employment for other people is a benefactor of society, because he gives them something to get up for. Now and always—and everlastingly forever—we shall need to feel useful; we shall need to feel wanted; we shall need to know that we are "engaged in a good cause." We need to know that we are doing something besides just sitting. And here and now we will live longer and happier and be in better health if we find some good work or give willingly some service, and don't assign ourselves to the shelf. I shall not soon forget the lift of the voice and the look in the eyes, when she said: "It gives you something to get up for."

"*The Spoken Word*" FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING
SYSTEM, MAY 5, 1957

Copyright 1957

Learn to Play

(Concluded from page 535)

its use could be a fun family project.

The important thing, emphasizes Brother Heaton, is that family recreation be enjoyed, not that it be made up of these particular activities. With many families, shuffleboard, croquet, badminton, volleyball, tether ball, archery, and other familiar games are perennial favorites, and equipment for them can be rented in most communities.

Learn to play. Do it often as a family. Add variety to summer days by enjoying frequent picnics and hikes, nature explorations, outdoor suppers, treasure hunts, stunt nights on the patio or lawn. Give to your children the kind of experiences that remain with them as pleasant memories. Judge George M. Smythe has said, "God pity those parents who bequeath to their children only the memory of a long succession of baby sitters."

Handy Hints

Payment for Handy Hints used will be one dollar upon publication. In the event that two with the same idea are submitted, the one postmarked earlier will receive the dollar. None of the ideas can be returned, but each will receive careful consideration.

Stocking runs may be mended inconspicuously by sewing them carefully with a thread from the back seam of an old stocking of a similar shade. The seams unravel easily with practice and yield a surprising amount of fine thread.—Mrs. L. T., Malta Idaho

Was that cork top difficult to pull from the bottle? Lay two pieces of string across the opening before replacing the cork. To open the bottle, pull on the strings, and the cork comes out easily. Use only one piece of string if the cork is a small one.—Mrs. A. A., Salt Lake City, Utah

An apple makes a festive candleholder for children's parties. Cut a thin slice off the stem end of the apple and core a hole to fit your candle.—F. S. B., Philadelphia, Pa.

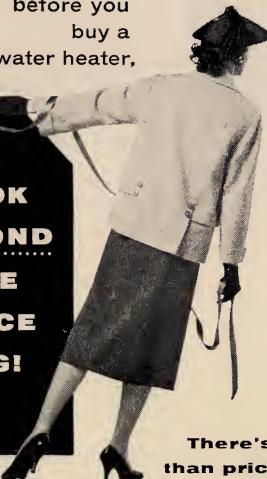
A LOVELY GIFT

By Betty Jeanne Gunn
10 years old

FEEL THE GENTLY blowing breeze.
See the flowers, grass, and trees.
Hear the birds sing this day.
See the mountains tall and gray.
See the sky a radiant blue.
See the clouds white and true.
What a lovely gift God gave
To me and you!

JULY 1957

before you
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Gene Fullmer—Always a Champ

(Concluded from page 513)
heavyweight king, Gene Tunney, his heart has been set on living up to the name—one day becoming a world champion.

On January 2, 1957, his ambition was realized. After fifteen grueling rounds in Madison Square Garden, he triumphed over Ray Robinson, one of the ring's all-time greats. That night, the twenty-five-year-old elder looked back over a long, hazardous road, remembering past vistas when he had whammed his way to Golden Glove and AAU championships—remembering his half-dozen years as a professional—thirty-eight victories and three defeats.

Gene wore his crown for just four months, then lost it on May 1, to a shrewd and determined Robinson in Chicago. A flickering left hook in the fifth round dropped the tough battler, and for a moment his lights went out. The referee's count was to Gene no more than a faint whine against the blaring storm of the crowd. Few fallen fighters have tried so valiantly to rise. A spurt of pure will power boosted Gene to his feet, but he wilted on jelly legs. As his gloves touched the canvas, the referee cried, "Ten!"

It was over. Gene had lost the title and been knocked out for the first time in his life.

When the smog left Elder Fullmer's brain, one of his first remarks was: "I'm sorry I let you down, Marv. I'm sorry I let you down."

"Just so you weren't hurt, Gene," his manager replied.

It is almost traditional for a losing fighter to manufacture a few excuses. Gene made none. He had allowed his chin to jut in the path of a very deadly fist. Instead of thinking up excuses, the ex-champ went to Robinson's dressing room and offered his congratulations.

Even before the vast stadium had cleared, fight fans were predicting the Fullmer future. For some, the West Jordan welder had seen his spring of glory. Others said he'd be back in due season.

More important, however, was the fact that Gene Fullmer walked to the victor's dressing room, unobtrusively waited his turn, watched and listened while praises were heaped on his rival, then offered his hand—one of the few times in ring history when a loser has also been a champion.

The Standards of the Church

(Concluded from page 507)

particularly the observance of the Sabbath day. It is a regrettable thing that many members of the Church have followed in their footsteps. Because the peoples of other faiths and those of no faith have shown their contempt for this great commandment is not a reason why members of the Church should follow them. Nor will the Lord hold them guiltless of this sin any more readily than he would had they violated the law of honesty, truthfulness, or chastity.

Peter has given us excellent advice in these words, which will insure our salvation if they are strictly followed:

"Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

"And beside this, giving all dili-

gence, add to your faith virtue; and to virtue knowledge;

"And to knowledge temperance; and to temperance patience; and to patience godliness;

"And to godliness brotherly kindness; and to brotherly kindness charity.

"For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

"But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

"Wherefore the rather, brethren, employ diligence to make your callings and election sure: for if ye do these things, ye shall never fall."

Joseph Fielding Smith

72 Peter 1:4-10.

THE IMPROVEMENT ERA

Melchizedek Priesthood

(Concluded from page 529)

Thus, if all function, twenty-nine brethren have each had a part in putting on the dance. As soon as each task is completed, members of that committee are released. A new set of committees is appointed for the next event.

Have many task or subcommittees doing many different things. Let each task be especially designed for an inactive man who might accept it and thus get started on the road to reactivation. Remember, a Church assignment is the first objective in priesthood reactivation.

The successful quorum will have many events a year and many subcommittees, all working under the direction of the three standing committees.

Are we really using our quorums for priesthood reactivation? If not, let's start now!

America's Witness for Christ

(Concluded from page 511)

or all of the moonless nights. Palmyra is slightly southeast of Rochester, and the site of the Hill Cumorah is indicated on most all New York State road maps. New York offers much to the native as well as to the tourist. This pageant can be a restful change from visiting battlefields, capitol buildings, and historical mansions. There is a simplicity presented that leaves warmth in the heart and sweetness on the tongue. Though it escapes us tomorrow, through retrospection it may return. If our reward is small, the blame lies within.

The Church Moves On

(Concluded from page 488)

teen years as superintendent of Sunday School in the Salt Lake City Eighteenth Ward. The couple are the parents of five married children.

William E. Berrett, vice president in charge of religious education of the Church board of education, announced the appointment of two new seminary supervisors: Elder George A. Horton to the Carbon area, and Elder Leslie J. Booth to the Big Horn area.

19 APPROPRIATE SUNDAY MEETINGS throughout the Church noted the 128th anniversary of the restoration of the Aaronic Priesthood on the banks of the Susquehanna River, May 15, 1829.

JULY 1957



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Jesus Teaches by Parables

(Continued from page 505)

concerned. One of our great songs was written about this event, and many artists have pictured it on canvas. Jesus must have been exhausted from his strenuous labors, preaching, teaching, and healing the sick, and was asleep on a pillow, completely unaware of the fierce storm. It is easy to picture the disciples as the intensity of the tempest grew and the danger of capsizing became more and more apparent. Surely they did not want to disturb the Lord, but finally, in desperation, they woke him saying, "Lord, save us: we perish."

Awakening, the Savior asked, "Why are ye fearful, O ye of little faith?" This was surely a mild rebuke to his disciples. After the marvelous things they had heard from his lips and the miracles they had seen him perform, should they not have known that a wind and an angry sea could not destroy him?

Arising, Jesus commanded the winds and the sea to cease their raging, and immediately a great calm settled over all.

Again his disciples marveled and said among themselves, "What manner of man is this, that even the winds and the sea obey him!"

Off the southeastern tip of the Sea of Galilee was located the city of Gadara. The territory round about was known as the country of the Gadarenes or the Gergesenes. When Jesus landed on the shore, he was confronted by a wild man who lived in the caves in the hills, a man so fierce and dangerous that no one dared go near him. At times he had been caught and chained, but he was so strong that he had broken the chains to bits. By night and by day he haunted the mountains and the caves "crying, and cutting himself with stones." The unfortunate creature was completely under the control of the followers of Satan. Having denied themselves the privilege of obtaining bodies of their own, they were using this method of trying to steal the blessings of mortality. Recognizing Jesus from afar the crazed man ran toward him. Crying out with a loud voice he said, "What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not." But Jesus, recognizing that the man was possessed, said, "Come out of the man,

thou unclean spirit." Asking, "What is thy name?" Jesus received the answer, "My name is Legion: for we are many."

Nearby was a herd of some two thousand swine feeding on the mountains. So desirous were the evil spirits of possessing bodies that they asked the Lord for the privilege of entering into the herd of pigs. Evidently Jesus had a great lesson to teach, for he permitted them to do so. Immediately thereupon the entire herd of swine "ran violently down a steep place into the sea, and perished in the waters."

Terrified, the keepers of the swine went into the city and told what had happened. The entire population of the city came out to see Jesus, and not being able to comprehend who he was and how he possessed such great powers asked him to leave their country.

Returning to Capernaum he found the people of the city waiting on the shore to welcome him back. Capernaum, which the Bible sometimes calls "his own city," was to be a scene of another of the great miracles performed by the Lord. A man by the name of Jairus, called "a ruler of the synagogue," had an only daughter, twelve years of age, who was very close to death. Rushing to Jesus he fell down at his feet and begged him to come quickly to his home and save his girl. But even while he was speaking someone came running from his house saying, "Thy daughter is dead; trouble not the Master."

Looking at Jairus, Jesus responded, "Fear not; believe only, and she will be made whole."

Although a great many people followed them to the house, Jesus would let no one in with him except Peter, James, John, and the father and mother of the girl. All of those who were already in the house were crying. To them Jesus said, "Weep not; she is not dead, but sleepeth."

Not dead? They knew better than that. They had been there when she died, and "they laughed him to scorn."

When all had left the room except his three disciples and the girl's parents, Jesus, taking her by the hand, said, "Damsel, I say unto thee, arise." Immediately the girl's spirit entered back into her body. She arose and walked. Then the Lord asked them to give her something to eat and instructed the girl's parents and his

(Continued on page 543)



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The Tribune Wins The Coveted PULITZER PRIZE

For its great coverage of the crash last June of two airliners over the Grand Canyon, The Salt Lake Tribune has received the Pulitzer Prize for local reporting against deadline time. In adding the name of The Salt Lake Tribune to the very select roll of American newspapers which have won Pulitzer Prizes for their distinguished journalistic services to the public, the Pulitzer Prize judges called The Tribune's crash coverage "A team job that surmounted great difficulties in distance, time and terrain."

The Pulitzer Prize came as a supreme award to a newspaper which for 86 years has covered its four-state Intermountain newsbeat in fulfillment of this region's need for broad, objective coverage of the whole area. The Grand Canyon crash site was 425 miles from The Tribune city room, but the distance shrank to "city limits" when this newspaper set out to "surmount distance, time and terrain" in covering a story that the West and the world eagerly wanted to read. The story and—the Pulitzer Prize—was a manifestation of The Tribune's time-honored regional news concepts which have made this newspaper "the tie that binds the Intermountain West."

The Salt Lake Tribune
PULITZER PRIZE
One of America's Great Newspapers

Jesus Teaches by Parables

(Continued from page 541)

disciples who had seen the great miracle to tell no one what had happened.

On the same occasion, Jesus was walking through a great crowd of people. Evidently a path had to be cleared for him, and immediately as he passed by the multitude would crowd in behind him. Suddenly the Lord stopped, turned around and asked, "Who touched my clothes?"

His disciples indicated that because of the great number of people thronging around that perhaps many of them had touched him. But Jesus knew that someone with great faith who desired to be healed had touched his garments because he had felt "virtue" or strength leaving him when it had happened. A woman stepped forward, fearing and trembling, fell down before the Savior and told him that it was she who had touched his garments and had been healed. She had been suffering for twelve years with "an issue of blood." During that time she had spent "all that she had" in an effort to get well, but she

steadily grew worse rather than better.

Imagine the compassion and love in the voice of the Savior as he said unto her "Daughter, be of good comfort: thy faith has made thee whole; go in peace."

As Jesus entered into a house, he was followed by two blind men who wished their sight restored. "Believe ye that I am able to do this?" he asked them. "Yea, Lord," they answered. Touching their eyes he said, "According to your faith be it unto you." Their faith was strong enough for their eyes were immediately opened. They did not have the strength, however, to keep this great blessing a secret, for even though Jesus asked them to tell no one about it, they "spread abroad his fame in all that country."

Not long after the two men left the house they returned, bringing to Jesus a dumb man "possessed with a devil." Jesus cast out the evil spirit, and although most of the multitude marveled, the Pharisees again said, "He casteth out devils through the prince of the devils."

(Next Month: Jesus Teaches By Parables, cont.)

These Times

(Concluded from page 482)

Kingdom, the USA, and Germany. The Bible was second in France and fifth in Italy.

This regional devotion to biblical literature in contrast to the works of Lenin illustrates the political and ideological conflict of our times.

The most translated works in 1948-1955 include the Bible (887), the works of Stalin (689), Tolstoy (495), M. Gorki (489), Charles Dickens (443), Jules Verne (432), William Shakespeare (424), and Balzac (424).

In the 1948-1955 compilation of authors whose works have been published at least 100 times in the past eight years, Mrs. Pearl Buck is the first living author to appear in the list and the first woman. Mrs. Buck's record shows 304 translations published in 1948-1955, with 32 translations in 17 countries for 1955 alone.

In the "World Translation Derby" it is curious to observe that the works of Agatha Christie lead Cervantes, Homer,

and Dante. Thus has the detective story come into modern prominence. American authors, aside from Mrs. Buck, whose works are in foreign demand (and are therefore translated most frequently) seem to be Jack London, Mark Twain, Erle Stanley Gardner, Ernest Hemingway, Theodore Dreiser, and James Fenimore Cooper.

What books do you own? What books do you read? Probably too few? Are we as familiar with that great literary treasure, the Bible, as the new Soviet man is with the works of Lenin and Stalin? Could you defend the ideas of God and man revealed in Genesis, Jonah, or John in contrast with those found in Stalin's *A Short History of the Party or Lenin's The State and Revolution?* As Aristotle said, "The power of speech is intended to set forth the expedient and inexpedient, . . . the just and the unjust." We should remember that speech without learning is like faith without works and resort more often to our great books in these times.

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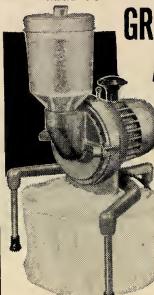


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The man who removed the mountain began by carrying away small stones.

A house is built of bricks and stones
Of sills and posts and piers
But a home is built of loving deeds
That stand a thousand years.

—Victor Hugo.

◆◆◆
The fact that I have no remedy for all the sorrows in the world is no reason for my accepting yours. It simply supports the strong probability that yours is a fake.—H. L. Mencken.

◆◆◆
The grand essentials of happiness are: Something to do, something to love, and something to hope for.—Chalmers.

◆◆◆
The louder he talked of his honor, the faster we counted our spoons.—Emerson.

◆◆◆
To be a leader of men one must turn one's back on men.—Havelock Ellis.

◆◆◆
Some years ago a tourist was traveling along the shores of Lake Como in northern Italy. When he reached the castle Villa Asconati, a friendly old gardener opened the gate and showed him the grounds, which the old man kept in perfect order. The tourist asked when the owner had last been there.

“Twelve years ago.”

“Does he ever write you?”

“No.”

“From whom do you get your instructions?”

“From his agent in Milan.”

“Does he come?”

“Never.”

“Who, then, comes here?”

“I am almost always alone; only once in a while a tourist comes.”

“But you keep this garden in such fine condition, just as if you expected your master to come tomorrow.”

The old gardener promptly replied: “Today, sir, today.”

the last word

A little explained,
A little endured,
A little passed over,
And the quarrel is cured.

◆◆◆
Someone asked an old Indian chief what lesson he had learned from civilization. His answer came in one word. “Ingratitude.”



◆◆◆
One of the strangest things about life is that the poor, who need money the most, are the very ones that never have it.—Finley Peter Dunne.

◆◆◆
Those who expect to reap the blessings of freedom must, like men, undergo the fatigue of supporting it.—Thomas Paine.

◆◆◆
The world is moving so fast these days that the man who says it can't be done is generally interrupted by someone doing it.—Elbert Hubbard.

◆◆◆
As scarce as truth is, the supply has always been in excess of the demand.—Josh Billings.

◆◆◆
An atheist is a man who has no invisible means of support.—John Buchan.

◆◆◆
If you want to annoy your neighbors, tell the truth about them.—Pietro Aretino.



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